DOCUMENT RESUME

ED 384 550 SO 024 844

AUTHOR	Bjerstedt, Ake, Ed.
TITLE	Education for Peace: A Conference Report of the Peace Education Commission of the International Peace Research Association (Malta, October-November 1994). Peace Education Reports No. 13.
INSTITUTION	Lund Univ. (Sweden). Malmo School of Education.
REPORT NO	ISSN-1101-6426
PUB DATE	Dec 94
NOTE	208p.
AVAILABLE FROM	Department of Educational and Psychological Research, School of Education, Malmo, Lund University, Box 23501, S-200 45 Malmo, Sweden.
PUB TYPE	Reports - Descriptive (141) -- Collected Works - Conference Proceedings (021)
EDRS PRICE	MF01/PC09 Plus Postage.
DESCRIPTORS	Conflict; *Conflict Resolution; Decision Making; Foreign Countries; *Futures (of Society); Global Approach; *Global Education; Human Relations; International Relations; Multicultural Education; *Peace; Prosocial Behavior; Social Change; Violence; *War; World Affairs; World Problems
IDENTIFIERS	*Peace Education

ABSTRACT

This report presents reviews of the sessions at a recent Peace Education Commission (PEC) of the International Peace Research Association meeting in Malta. The report is divided into five parts, with the first four parts containing examples of full-length papers within different content areas while the fifth part presents abstracts of additional papers. Part 1, "Principles," includes the following papers: (1) "The Role of Peace Education in a Culture of Peace: A Social-Psychological Analysis" (Michael G. Wessells); and (2) "Nonviolence in Education" (Ian M. Harris). Part 2, "Contexts," contains the following: (1) "Exploring Peace Education in South African Settings" (Valerie Dovey); and (2) "Australian Aboriginal Constructions of Humans, Society and Nature in Relation to Peace Education" (John P. Synott). Part 3, "Conflict Resolution," includes: (1) "Conflict-Resolution Skills Can Be Taught" (Benyamin Chetkow-Yanoov); and (2) "Conflict Resolution in Children" (Di Bretherton, Linda Maree Collins; Andrea Allard). Part 4, "Children's Ideas and the Future," includes: (1) "Children's Thoughts about Peace and War" (Emilia S. Sokolova); and (2) "Educating for the Twenty-First Century: Beyond Racist, Sexist and Ecologically Violent Futures" (Frank Hutchinson). Part 5, "Paper Summaries," contains 34 summaries of papers presented at the conference. (EH)

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EDUCATION FOR PEACE: A CONFERENCE REPORT FROM MALTA (IPRA, OCT.-NOV. 1994)

Åke Bjerstedt (Ed.)

PEC – the Peace Education Commission of the International Peace Research Association – is a transnational network of people interested in peace education and research related to peace education. The present report tries to give some idea of what happened in the PEC sessions at the recent meeting in Malta.

After an introduction with some overview information about the conference, the report is divided into five parts. The first four parts give examples of full-length papers within different content areas, while the fifth part presents additional papers in brief abstract or summary form.

Keywords: Conference, global approach, nonviolence, peace education, peace research, war.

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introduction

1.

PEC – the Peace Education Commission of the International Peace Research Association – is a transnational network of about 500 people interested in peace education and research related to peace education. It defines peace education in a broad way to include both explicit peace education (dealing for example with facts from peace research) and implicit peace education (dealing among other things with how to educate a new generation to acquire peaceful values and attitudes).

The PEC members try to keep in touch through personal communication and newsletter information. During recent years a quarterly journal ("Peace, Environment and Education") and two series of occasional reports ("Peace Education Reports"; "Peace Education Miniprints") have also served as communication channels. Every second year some of the PEC members try to meet at the general conferences of the International Peace Research Association. Attempts are also made to arrange PEC meetings in the years between the general conferences of IPRA.

Those who want to inform themselves about the four PEC conferences from the period 1990-1993 can study the following conference reports (all available from School of Education, Box 23501, S-20045 Malmö, Sweden):

(a) "Education for peace in the nineties: A conference report". (Peace Education Reports, No. 1.) Conference: PEC/IPRA, *Groningen*, The Netherlands, July 1990. Published: November 1990.

(b) "Peace education: Glimpses from the EUPRA Conference in Firenze". (Peace Education Reports, No. 5.) Conference: PEC/EUPRA, *Firenze*, Italy, November 1991. Published: March 1992.

(c) "Education for peace: A conference report from Kyoto". (Peace Education Reports, No. 6.) Conference: PEC/IPRA, *Kyoto*, Japan, July 1992. Published: December 1992.

(d) "Education for peace: A conference report from Budapest" (Peace Education Reports, No. 10.) Conference: PEC/EUPRA, *Budapest*, Hungary, November 1993. Published: February 1994.

The Fifteenth General Conference of IPRA, the International Peace Research Association, was held in Valletta, Malta, Oct. 31-Nov. 4, 1994. The present report tries to give some idea of what happened in the PEC sessions at this meeting.

2.

The Peace Education Commission had a heavy program, with ten sessions.

The first PEC session was a preparatory (pre-conference, Oct. 30) meeting: It was planned to focus upon (1) self-presentation of participants; (2) final decisions on the conference program for PEC; (3) nomination of a new executive secretary and nominations of PEC Council members for 1994-1996; (4) other PEC "business".

Lists of *participants* with addresses were distributed, and those present introduced themselves, describing briefly their present interests and activities related to peace education.

The preliminary *program* for the PEC sessions was discussed. The large number of papers in relation to the commission time available was a bit of a problem, and the possibilities of parallel sessions and/or additional evening sessions were considered. The group found, however, that the structure of the preliminary program (with no parallel sessions and with just one evening session) was preferable to other alternatives. Hence, only minor changes (caused by the fact that a few people were not able to be present at the times originally given) were introduced.

Åke Bjerstedt had served the maximum period allowed in PEC's by-laws as executive secretary, and the nomination of the *new executive secretary* was briefly discussed. This had been prepared by suggestions from the network members and dealt with in two council meetings (Budapest and Malta). Only one proposal was available, and all agreed to nominate *James Calleja, Malta.*

Discussion of the *PEC Council* followed. It was agreed to keep the same number of participants in the PEC Council as before. A mixture of re-elections and new elections was proposed (a few people had explicitly reported that they did not want to be re-elected). The total, new list of *PEC Council members for 1994-1996* nominated is: Mable Aranha (India), Antonio Baldassarre Vito (Italy), Abelardo Brenes (Costa Rica), Valerie Dovey (South Africa), Ofelia L. Durante (The Philippines), Verdiana Grossi (Switzerland), Ian M. Harris (USA), Takehiko Ito (Japan), Olga Murdzeva-Skaric (Republic of Macedonia), John P. Synott (Australia), Toh Swee-Hin (Canada), S.P. Udayakumar (India/USA), Veslemøy Wiese (Norway) and Benyamin Yanoov (Israel).

The people nominated by the PEC group were later formally elected in IPRA's general administrative meeting (as the tradition has been: PEC is the only IPRA subgroup that gets this kind of general benediction from the big group).

Other "business" discussed at the preparatory meeting included Christopher Renner's suggestion about special efforts in the area "language and peace", especially peace education as a theme for foreign language teachers. After discussion, such efforts were recommended within a working group chaired by Christopher Renner, who was requested to report back on his experiences at the next meeting of PEC.

3.

Sessions 2 - 9 were used for *presentation and discussion of papers*. Almost all papers had been distributed to the participants in advance. Hence, the authors had been instructed not to "read" their papers, but to summarize their main points, leaving reasonable time for discussion.

The *second* PEC session had the theme *"Peace education – general principles, various approaches"*. Papers were presented by Michael Wessells, USA ("The role of peace education in a culture of peace: A social-psychological analysis"), Ian Harris, USA ("Nonviolence in education"), Pierre-Henri Remy, France ("Peace through education, and the need for a professional approach towards peace"), Ted Herman, USA ("Adding Gandhi to Galtung for peace work") and Hideo Fujita, Japan ("Adult education for peace, from experiences in Japan"). The session was chaired by Ian Harris and Michael Wessells.

The *third* session, chaired by Max Lawson and Bengt Thelin, had the theme: *"The history of peace education and history for peace education"*. Papers were read by Angela Dogliotti-Marasso, Italy ("Teaching history in a peace education perspective for a multicultural world"), Antonino Drago, Italy ("A dozen years of peace education in Italy as embodied in the winners of the 'F. Pagano' National Prize"), Max Lawson, Australia ("The International People's College, Helsingør, Denmark: Seven decades of peace education") and Bengt Thelin, Sweden ("Early tendencies of peace education in Sweden").

The *fourth* session, chaired by Irwin Abrams and Anne C. Kjelling, had the theme *"Visuals and related methods in peace education"*. Paper presentations were made by Verdiana Grossi, Switzerland ("Early XXth century audio-visual communication in peace education"), Peter van den Dungen, United Kingdom ("Peace museums and peace education: Impressions of a study tour of Japanese peace museums"), Irwin Abrams, USA ("Postage stamps and peace education – The Nobel Peace Prize"), Anne C. Kjelling, Norway ("A Nobel Peace Prize Museum in Oslo") and by Linda Groff & Paul Smoker, both USA ("Uses of computers – including Internet, Simulations and Multimedia – in peace education").

The theme of the *fifth* session was *"Peace education in African settings"*. Papers were given by Clive Harber, United Kingdom ("Education for democracy and peaceful resolution of ethnic conflicts in sub-Saharan Africa"), Valerie Dovey, South Africa ("Exploring peace education in South African settings") and Arend E. Carl, also South Africa ("Relevant curriculum development in peace education for a post-apartheid South Africa: Implications for the school and other key role players"). The session was chaired by Clive Harber and Valerie Dovey.

"Peace education and the societal context" was the theme of the *sixth* session. Papers were presented by Mabel Aranha, India ("The influence of Indian cosmology and Hindu ideology on gender roles and transcendence by re-educating the individual for attention, awareness and communion", Birgit Brock-Utne, Norway ("Educating all for positive peace: Education for positive peace or oppression?"), Algis Krupavicius, Lithuania ("Peace education and problems of social stability in post-communist society"), Olga Murdzeva-Skaric, Republic of Macedonia ("Education for peace in the Republic of Macedonia"), Hanns-Fred Rathenow, Germany ("Redrawing the map: Peace education in a united Germany – Lessons for Europe", John P. Synott, Australia ("Australian Aboriginal constructions of humans, society and nature in relation to peace education") and Lennart Vriens, The Netherlands ("In the past lies the future: The necessity of a peace tradition as a contribution to a humane future"). The sixth session was chaired by Mabel Aranha and Birgit Brock-Utne.

The *seventh* session had the theme *"Conflict resolution as a focus in peace education"*. Paper presentations were made by Benÿamin Chetkow-Yanoov, Israel ("Conflict resolution skills can be taught"), Di Bretherton et al. ("Conflict resolution in children"), David Mellor & Di Bretherton ("Understanding the role of racism as an impediment to the conflict resolution process: Theory and practice", and Amanda Melville & Di Bretherton ("The appraisal of conflict: Implications for negotiations between Muslims and non-Muslims"). The authors of the last three papers were all from Australia. The session was chaired by Di Bretherton and Benyamin

Chetkow-Yanoov.

The theme of the *eighth* session was *"Peace education, psychological pre-conditions and special directions"*. Papers were presented by Solveig Hägglund, Sweden ("Developing concepts of peace and war: Aspects of gender and culture"), Ilse Hakvoort, The Netherlands ("Children's conceptions of peace and war: A longitudinal study"), Solweig Åshammar, Sweden ("The impact of education on children's view of the future"), Frank Hutchinson, Australia ("Educating for the twenty-first century: Beyond racist, sexist and ecologically violent futures"), Louis Oppenheimer, The Netherlands ("Peace, but what about societal constraints?") and M.V. Naidu, Canada ("Racism, religionism, sexism and colonialism: The four impediments to peace education"). Session eight was chaired by Solveig Hägglund and Louis Oppenheimer.

The *ninth* session had the theme *"Peace education, democratic values and non-violence"* and was chaired by Mitsuo Okamoto. The first paper was authored by Robin Burns & Thomas Weber (both Australia), but presented by Di Bretherton. It was entitled "Gandhi and Freire on campus: Theory and practice in tertiary peace studies programs." In addition, the session contained papers by Søren Keldorff, Denmark ("New irrationalism, new nihilism and the need for a strategy of relearning democratic values and peaceful co-existence"), Mitsuo Okomoto, Japan ("Public peace education in the United States: The Enola Gay exhibit and civic culture") and Pat Patfoort, Belgium ("Learning how to live with differences in building a multicultural society").

4.

The final, *tenth* session did not contain regular paper presentations, but was used for brief reports, conference evaluation and future planning. Among other things, Sanàa Osseiran reported on the handbook from the Lebanon workshops (now available as a Unesco document) and on the ongoing work with the manuals from the al-Andalus project. Åke Bjerstedt summarized the results of the PEC questionnaire on teacher education and distributed a written report about the viewpoints expressed ("Teacher training in relation to peace education in schools: Viewpoints expressed by members of the PEC network").

The participants were invited to evaluate the work of the Malta conference in writing, as guidelines for future conference planning. – The next major IPRA Conference will be in Australia in 1996. John P. Synott gave some preliminary information about the plans for this conference. There will also be a EUPRA conference in Krakow, Poland, in September 1995 where PEC plans to organize sessions on peace education. The contact person for the PEC-related programs at these two conferences will be the new executive secretary of PEC, James Calleja. In addition, Veslemøy Wiese will further explore the possibilities of other forms of meetings in relation to PEC and IPRA.

5.

The collection of papers written for the Malta conference was large and rich in content, and it seems reasonable to explore the possibilities of publishing a book containing a broad selection of the presentations. Such a book production will normally take time, however. As a first step it seemed useful to have a conference report in the series "Peace Education Reports", making this available fairly soon after the conference. This would then contain a brief overview of the PEC sessions as an introduction, followed by a restricted number of full-length papers and a larger group of paper summaries. The full-length papers were primarily chosen as examples of different types of presentations among those available. But the editor was also to some extent guided by the wishes expressed during the final session, about which papers our PEC members would like to have printed in full. – The editor has taken some editorial liberties with the texts, especially the summaries, most often in order to increase the similarity of format and length. In a few cases where no abstract of the final paper was available, the editor took it upon himself to write a summary.

Detailed addresses have been given throughout, so that readers can communicate with authors, comment on the papers or request copies of the full texts.

Perhaps it should be added that PEC is a network of researchers and educators hoping to increase our knowledge about the conditions of peace and peace education, but representing a broad variety of opinions on various issues. Hence, opinions expressed in each paper do not necessarily reflect those of PEC or the PEC Council.

I hope that this mixture of materials will provide our readers with useful information and stimulate further thinking and activities in the area of peace education.

Åke Bjerstedt

part 1: principles

THE ROLE OF PEACE EDUCATION IN A CULTURE OF PEACE: A SOCIAL-PSYCHOLOGICAL ANALYSIS

Michael G. Wessells
Dept. of Psychology
Randolph-Macon College
Ashland, VA 23005

Although the end of the Cold War lifted hopes for peace, the post-Cold War era has turned out to be far from peaceful. Despite the inspiring developments toward peace in the Middle East and in South Africa, the world faces a deadly mixture of nationalism, ethnic violence, racism, nuclear proliferation, and environmental destruction (Brown & Schraub, 1992; Montville, 1991; Sivard, 1991, 1993; Wessells, in press).

If the Cold War was a time of profound inter-state violence and East-West tensions, this is a time of profound intra-state violence and unrest. At present, there are no major inter-state wars occurring, yet many bitter intra-state and intercommunal conflicts are underway, and their bloody character is indicated poignantly by the massacres in Rwanda and the ethnic cleansing and mass rapes in former Yugoslavia. Throughout the world, many societies are gripped by structural violence in the form of institutionalized oppression, human rights abuses, and widespread poverty and hunger. Militarism, which is both a symptom and an amplifier of deeply rooted social injustices, continues to spread throughout the developing world.

In the post-Cold War era, it is increasingly apparent that violence is systemic, that is, institutionalized and embedded in widely held norms, practices, and ways of life. The systemic nature of violence is readily apparent in the "combat zones" within many major U.S. cities such as Chicago and New York. In these areas, youths are socialized into life in the streets where gangs prevail, where impoverished, broken families provide little structure and guidance, where crime and drugs are ubiquitous, and where homicide is the leading cause of death for African-American men under the age of twenty-five years (Richters & Martinez, 1993). The schools in these areas are woefully inadequate and very dangerous, as nearly a quarter of a million students carry guns daily. As indicated by the Rodney King beating and the subsequent L.A. riots, racism and discrimination continue to flourish. These processes, like other forms of structural violence and social injustice, continue to fuel violence, to damage lives, and to thwart the development of peace, which requires the establishment of social justice.

The correction and prevention of systemic violence poses significant challenges, not the least of which is the psychological problem of fragmented thinking. During the Cold War, it became rather habitual for the public to focus on international violence. The emphasis on the East-West conflict marginalized issues of social justice, structural violence, and sustainable development, particularly in the developing world where nations were treated as pawns in the superpower struggle. Within the superpower nations, external enmity provided a convenient rationalization for one's own injustices and a diversion from problems associated with militarism and structural violence. This Cold War mindset served the interests of the dominant decision-making elites within the superpowers.

This international focus and compartmentalized thinking also permeated peace studies and peace education, which was overwhelmingly concerned with negative peace and the prevention of nuclear war (Lopez, 1994). Although this focus was valuable, it created an unfortunate fragmentation of thinking that has been difficult to break. In the 1980s in the U.S., for example, university courses on nuclear war often failed to make the broader connections between war and social injustice, human rights issues, and ecological degradation. Even today, there is a continuing struggle to integrate the analysis of these issues fully into programs of peace research and education and to connect them fully with issues of international violence and war (Lopez, 1994).

To meet the current challenges to peace, it is necessary to develop programs of research, education, and intervention that are as systemic and multidimensional as violence itself. UNESCO's nascent culture of peace program is promising in this regard. The purpose of this paper is to analyze from the standpoint of social psychology the role of peace education in the creation of a culture of peace.

What Is a Culture of Peace?

UNESCO's culture of peace program is an integrated approach to peacebuilding and post-conflict reconstruction. Federico Mayor, Dirctor-General of UNESCO, stated that a culture of peace policy entails "a radical re-casting of the peace-building mechanisms through which the Organization operates" (cited in Williams, 1993). As suggested by innovative pilot programs underway in El Salvador and Mozambique, this emerging program interconnects multi-level conflict resolution efforts with culturally sensitive, participatory models that link development, human rights, and democratization. At the heart of the program is the view that cooperation across many different levels of society and in diverse enterprises – business, education, health care, the arts, and security protection, among others – is essential for healing the wounds of war, for preventing destructive conflict in the future, and for promoting sustainable development.

Aside from this general description, it would be premature to define "culture of peace" in a precise manner since the program is in its formative stages. Furthermore, it would be culturally insensitive to prescribe an exact meaning of "culture of peace." Different societies may construct the concept and pursue diverse methods of implementing it. The act of cultural construction of the meaning of "culture of peace" is itself an essential part of building peace, and peace must surely reflect diverse values, assumptions, and world views. Rather than being rigidly prescriptive, "culture of peace" is an evocative phrase that invites dialogue and partnership in the construction of its meaning.

Despite these caveats, there are a number of basic assumptions and common elements that help to clarify what a culture of peace is. Since a culture is a system of interlocking social levels, it follows that a culture of peace entails the integration of peace across diverse levels – families, communities, ethnic and religious groups, etc. It is also assumed that peace cannot be equated with passivity and absence of conflict. Conflict is not only an essential feature of all social systems, it also has beneficial effects on social change, interpersonal relationships, and problem-solving (Deutsch, 1973). A culture of peace should be viewed not as a conflict-free utopia but as a culture in which individuals, groups, and nations have productive, cooperative relations with one another and manage their inevitable conflicts constructively.

Woven into the fabric of a culture of peace are democratic values, social justice, respect for human rights, sensitivity to cultural differences, values and practices conducive to nonviolent conflict resolution, and social structures and processes that support equitable, sustainable development and the satisfaction of basic human needs for food, clothing, shelter, identity, and security (cf. "Action Programme to Promote a Culture of Peace"). A culture of peace will incorporate elements of both positive and negative peace (Galtung, 1969). In the broadest sense, a culture of peace is one in which there are caring and just relations among individuals, groups, and nations based on full realization of their positive interdependence with one another and with their environment.

Defining fully and building a culture of peace will require the insights and tools of all disciplines, and psychology is only one element in a large and complex cultural mosaic. Nevertheless, the psychological dimensions are important since a culture of peace must include integrated patterns of thought, feeling, behavior, and social relations that nourish nonviolence and individual, social, and ecological health. The following section examines from the standpoint of social psychology the role of peace education in building a culture of peace.

Peace Education for a Culture of Peace

Cultures of violence are supported by a psychological infrastructure of individual beliefs and social norms and values that emphasize violence as a means of achieving power, protection, wealth, prestige, self and group esteem, and social dominance. Typically, power is seen in zero-sum terms, with little appreciation of the power associated with positive interdependence (Boulding, 1989). In inner city combat zones in developed nations children are socialized into systems of discrimination, hatred, and violence. These systems involve the cultural construction and shaping of social behavior, values, and attitudes in the home, in schools, in the community, and in the larger public arena (Garbarino, Kostelny & Dubrow, 1991). Similar systems are at work in regions torn by political violence, where children are socialized for hate, where identity is often forged by opposition to the inimical "Other," where communities have been unravelled and many families have been traumatized, and where ideology, role models, and peer pressures draw youths into lives as warriors, thereby continuing the cycles of violence.

To create a culture of peace, an essential project is to reorient the learning and socialization processes that support the psychological infrastructure of violence. Whereas hatred, violence, and oppression are transmitted across generations in cultures of violence, a culture of peace must cultivate cooperation and interdependence; values of equality, diversity, social justice, and ecological health; norms, beliefs, and attitudes that support nonviolent conflict resolution and reconciliation; and processes of active engagement and spiritual fulfillment conducive to positive social change.

Peace education, broadly defined, is the cornerstone of a culture of peace. Education is a means of passing on to future generations the shared knowledge, values, myths, practices, norms, and beliefs that define a culture. Without education for peace, there could be no continuing culture of peace.

To establish the foundation for peace, societies must cultivate learning experiences that promote peace-oriented values, practices, norms, and beliefs. Furthermore, education is a primary vehicle for socialization for social change, and it is unlikely that change on any large cultural scale could occur without a transformation of educational goals, institutions, and practices. To create a culture of peaoe, it is essential to socialize youths, families, and communities in ways that promote nonviolent conflict resolution, sustainability, and social justice .

The past several decades has witnessed significant growth and progress in the field of peace education (Bjerstedt, 1993). Yet many peace education programs were created with a Cold War frame, and many peace education efforts focused primarily on schools. To serve a culture of peace, peace education must be reoriented and intensified in ways that enable the reconstruction of the social order and the creation of peace. Although the design, content, and pedagogy of peace education will vary according to the context, peace education programs that support a culture of peace should embody five major principles. These principles are outlined below, together with broad implementation suggestions in the spirit of stimulating dialogue about how to achieve a culture of peace.

1. To produce systemic change, peace education must be integrated across a variety of social levels.

Although the term "education" is often equated with activities and developments in schools, very significant learning occurs outside of classroms, beyond the walls of educational institutions. In the family, many children learn to hate, to see violence as an acceptable means of handling conflict, to accept societal patterns of gender oppression and environmental destruction, and to hold individual, competitive, materialistic values. In the streets, many children learn that they must be tough or be preyed upon, and gangs and peers teach them patterns of violence, crime, and drug abuse. In situations of political violence, youths may learn to embrace ideologies that insure the perpetuation of armed conflict. In the workplace, education continues, as youths and adults adapt to contexts permeated by racism, gender oppression, power asymmetry, economic inequity, and environmental insensitivity.

To establish a culture of peace, education for peace must occur on a continuing basis throughout a diversity of cultural subsystems. Peace education implemented in one social context is valuable, but it is important to recognize that the prosocial learning that takes place in one arena may be offset by the negative learning that occurs in another arena. For example, school-based programs on nonviolent conflict resolution may have limited impact if after school, youths must function in streets where violence prevails. In a culture of peace, peace education could not be a stand-alone project, one subject of many offered in the schools. Rather, it must include work across diverse levels, from the family to the community, and it must be organic, integrating across levels in ways that are mutually supportive of peace. Peace education must be integrated into families, communities, and the workplace, and it must be consciously constructed in the wider arena where social, economic, and political changes occur.

Community learning centers offer a useful means of bridging education across different levels. For example, a center that by day served as a school might be used in evenings and on weekends for educational workshops on nonviolent parenting or nonviolent conflict resolution in families, for job training and adult literacy programs, or for environmental cleanup or peer mediation programs in the community. Whereas traditional school systems work to maintain separation from community affairs, community learning centers would serve as hubs of community-school interaction, where parents come to teach and learn with their children, where volunteer activities in the community would be integrated into the learning experience, and where community dialogues would identify and guide educational programs to meet emerging community needs.

2. Cooperative orientations are essential components of the psychological substrate for a culture of peace.

Many educational institutions have traditionally emphasized competition, partly out of the desire to nurture excellence. Particularly in individualistic contexts, excessive emphasis on competition encourages a win-lose orientation to conflict and a strong motivation to win, whether in athletics, in classroom competitions, or in informal rivalries with one's siblings and peers. Intense competition often fuels destructive conflict, particularly if social norms support retaliation or offer few restraints on escalation and damaging activities such as fighting and name-calling. In schools racked by ethnic conflicts, competition for status encourages each group to assert itself over the other, creating damaging conflict spirals that escalate into destructive conflict.

The establishment of a culture of peace requires a transformation of motivational orientations toward conflict from the competitive to the cooperative. In a cooperative orientation, there is a sense of positive interdependence, of commonality of interests, and of concern over the welfare of the other as well as oneself. Cooperative orientations support constructive conflict management and resolution by encouraging win-win attitudes, positive affect, and effective communication, problem-solving, and negotiating behavior (Deutsch, 1973, 1994). On the other hand, competitive, win-lose orientations toward conflict encourage mutual hostility, rigidity, suspicion, negative stereotyping, excessive reliance on threats and coercion, problems of communication and negotiation, and attempts to overpower the adversary. Held widely by individuals and groups, particularly in social contexts marked by large asymmetries of power, competitive orientations to conflict provide a psychological infrastructure for destructive conflict and a culture of violence. The encouragement of cooperative orientations to conflict not only enables particular cooperative projects but also transforms the ways in which people view and respond to conflict on a continuing basis. By laying the foundation for the long-term processes of social reconstruction, conflict prevention, and peacebuilding, cooperative orientations help to build the psychological foundation for a culture of peace.

Establishing a cooperative orientation must begin in the family, where sibling rivalry provides one of the earliest channels into destructive competition. Family programs on cooperation and on parenting for peace would be valuable. In schools, in communities, and in workplaces, it will also be valuable to have programs built around cooperation, thereby allowing people to learn cooperation by actually participating in it. In a culture of peace, people will construct peace by actually practicing peace through cooperation.

3. Cooperation on superordinate goals shared by groups and individuals in conflict provides one of the best means of reducing and preventing destructive conflict.

In many communities, cooperative peace education seems unrealistic because there is a powerful history of damaged relations, hostility, and negative behavior by groups in conflict. Well intentioned attempts to bring members of hostile, competing groups together for peaceful relations in a school context (as was done in the U.S. through desegregation of the public schools) often results in name-calling, fights, and increased tensions between groups. To be effective, peace education must come to grips with this problem. Because this same dynamic applies in communities and in the workplace, there is a need for means of reducing intergroup hostility and for creating situations conducive to cooperation and peace.

One of the essential tools for resolving conflict constructively and for building positive social relations is through cooperation on superordinate goals shared by groups in conflict. Cooperation on shared goals establishes a commonality of interests and a sense of positive interdependence between competing groups, strengthening the view that it is in everyone's interest to work together (Blake & Mouton, 1979; Cook, 1984; Johnson & Johnson, 1989; Sherif et al., 1961; Worchel, 1986). Furthermore, cooperation often serves to break down distinctions between "us" and "them", to weaken powerful enemy images of the other as diabolical and untrustworthy, and to encourage positive communication and problem-solving (Sherif et al., 1961). In contrast to contrived cooperation that seems the "nice" thing to do, cooperation on superordinate goals is in the interest of each group, which cannot achieve its goals without cooperation.

Fortunately, the real world offers many examples of situations in which groups must work together to accomplish their goals. Competing groups in a U.S. community may both want to reduce the rate of violent crime and may realize that neither can do so without the assistance of the other; Israelis and Palestinians may see that without cooperation, precious water resources will decline, precipitating fighting that is in neither group's interest; neighboring nations may appreciate the value of cooperating on halting nuclear proliferation, knowing that only joint efforts can limit proliferation, etc. In classrooms, cooperation on superordinate goals is the basis for programs of cooperative learning, in which individuals are interdependent and must work together to complete a project or assignment (Johnson, Johnson & Holubec, 1986; Johnson & Johnson, 1989).

In several respects, cooperation on superordinate goals is an essential part of building a culture of peace. In addition to reconciling groups locked in destructive conflict, this method has great potential for the prevention of destructive conflict. When competing groups recognize their interdependence, it is less likely that they will work to hurt the other group and more likely that they will make efforts to sustain each other. In addition, the creation of cooperative orientations would be limited if situational factors consistently mitigated against cooperation. For cooperation to occur on a sustained basis, potentially competing individuals and groups must see that there is more to be gained through cooperation than through rivalry and attempts to defeat the opponent. On a societal level, it is unlikely that problems such as poverty and ecological damage will be corrected through anything short of collaborative efforts. For these reasons, cooperation on superordinate goals is an integral part of a culture of peace and of efforts to construct it.

This insight has immediate and powerful applications – peace education programs should foster cooperation between competing groups. If the community is besieged by strong racial tensions, then there need to be cooperative educational programs that promote cooperation, prosocial behavior, and interdependence between the conflicting groups. If, for example, a school had significant populations of African-American and Caucasian students who often fought with and derogated each other, it would be appropriate to develop joint projects that require cooperation and that are of keen interest to each group. To address the racial tensions in the larger community, the community learning centers discussed earlier could serve as a home for cooperative community-improvement projects that cross racial boundaries. In the workplace, too, there would be multiracial programs involving cooperation on shared goals. In this manner, peace education would extend beyond the walls of the school and build the sense of positive interdependence into the community and the workplace.

For purposes of post-conflict reconstruction, cooperative peace education would also play a key role. Even after the cessation of fighting, lingering hostilities and festering psychological wounds create the conditions for future destructive conflict. Healing these wounds is best achieved through cooperation across the lines of the conflict. The desire of the groups in conflict to provide a sound education for their children offers important opportunities for cooperative learning that could heal the wounds of war. For example, if the groups had fought over scarce resources, it could be productive to create cooperative learning projects aimed at creating new ways of preserving scarce resources. Or if children on both sides had suffered psychological and physical wounds, there could be cooperative learning projects involving communities, psychologists, and physicians to discover more effective ways of healing these wounds. This cooperative learning approach embodies the view that learning peace is largely a matter of learning by doing.

4. Empathy and multicultural understanding must be integrated into programs of peace education.

Many intercommunal and international conflicts are rooted in deep ethnic, religious, historical, and cultural divisions and associated patterns of oppression, mutual derogation, and cultural insensitivity (Staub, 1989). In general, groups and nations locked in heated conflict often harbor negative stereotypes and diabolical enemy images of the other. These stereotypes and images heighten fears of the adversary, encourage a monolithic view of the adversary that overlooks its internal diversity and its positive qualities, negatively bias perceptions of the adversay's motives, promote rigid and simplistic thinking, and socially isolate the conflicting parties, thereby impeding communication and negotiation (Bjerstedt, 1989; Silverstein, 1989, 1992; Wahlström, 1987; White, 1984). In extreme form, dehumanized images and stereotypes divide the social world into the "Good Us" and the "Evil Them", making it very difficult to see common interests, to recognize positive interdependence, or to view cooperation as anything more than a moral salve or as a means of perpetuating an unjust status quo. Even in the absence of strong enemy images, ethnocentrism and egocentric thinking often combine with norms of ignorance and social isolation to thwart empathy, constructive conflict management, and relationship building.

Realistic empathy is needed to humanize the adversary, to create a more complex, differentiated view of the diversity and multiple constituencies that exist on the other side, to enable each party to the conflict to understand how the other parties view the conflict and the key issues and interests at stake, to clarify the adversary's motivations, and to set the stage for cooperative problem-solving. Particularly in very heated conflicts in which the parties are unwilling to talk, much less to cooperate, empathy is a prerequisite for making progress. In addition, empathy is an essential process for building cultural sensitivity and helping the parties to communicate in constructive ways.

Empathy processes must be grounded in a careful analysis of the history, values, beliefs, perceptions, symbols, and practices of particular groups. If the depth, richness, and the value of other cultural groups is not appreciated, efforts toward empathy may lapse into superficiality and paternalism, or they may be pursued in the spirit of "know thy enemy". Thus skills of empathy should be developed in the context of program for teaching about the value and strength of diversity, about the culture of different groups, and about the meaning and value of peace.

A useful tool for developing empathy is the interactive problem-solving workshop pioneered by John Burton and extended and refined by Herbert Kelman ((1992). Kelman's work on the Israeli-Palestinian conflict involves bringing together small groups of carefully selected Israelis and Palestinians for dialogue under the facilitation of a trusted third party. The heart of the experience is analytic, problem-solving discussion in which each group articulates its views of the issues, its historic experience, and its perceptions. The facilitator works to help members of each group understand clearly not only the views of the other group but also why they hold them. Since the participants are influential in their respective communities, they are in a position to infuse their new learning into the political process. Although it is difficult to quantify the results of this process, it seems clear that Kelman's work has improved communication, reduced negative stereotyping, and increased willingness to meet and to negotiate on both sides. Indeed, half the Palestinians who took part in the peace talks begun in Madrid had been involved in Kelman's workshops (Kelman, personal communication).

In developing comprehensive peace education programs, it is useful to think in terms of a multi-component process in which steps to encourage empathy precede and accompany on a continuing basis efforts to build cooperative activities and orientations. For example, conflict prevention efforts in war-torn areas should employ problem-solving dialogues as a means of improving communication, increasing mutual understanding, and promoting the development of nonviolent means of handling problems that could spark a renewal of hostilities. Such dialogues are crucial for making the transition from peacekeeping to peacemaking and peacebuilding. Since religious differences permeate many intercommunal conflicts, it would be particularly valuable to have dialogues across lines of conflicting religious groups or spiritual communities. Similarly, in schools and communities where racial tensions are high, it would be helpful to hold interactive problem-solving workshops involving members of the groups in conflict as a means of identifying superordinate goals which could then serve as a basis for cooperation. Community learning centers could serve as a place for intergenerational, multiethnic dialogues that advance multicultural learning and enable systematic efforts toward nonviolent conflict resolution.

5. There must be a thorough reorientation of the structure, content, and pedagogy of peace education toward positive peace.

Too often, educational institutions embody inequities in the larger society. Structurally, they serve the interests of the prevailing social order, which is male-dominated, not oriented toward correcting social injustice and environmental devastation, tacitly supportive of inequities and violence as a means of handling conflict, and compartmentalized in its approach. In the U.S., for example, too few people of color hold positions of power in the educational system, and the white exodus from inner cities has created a de facto system of school segregation. The majority of teachers are underpaid women, whose supervisors are predominantly men, who have not dealt vigorously with problems of gender inequity in schools. School programs are created and implemented apart from community development and work-related programs, and the funding for each of these is quite independent.

In structure as well as in spirit, peace education must be a microcosm of the values it seeks to nourish in the world. To advance toward a culture of peace, peace education must work to correct these structural problems by making thoughtful linkages between schools, families, communities, and the workplace, by bringing women and members of minority groups into positions of influence, by creating a welcoming environment for people of diverse orientations and backgrounds, and making social equity a central feature of education. At every level, connections must be made between learning, development, and culture.

With regard to content, peace education should expand its focus from the prevention of war to the construction of positive peace (Bandarage, 1994; Brock-Utne, 1990; Klare, 1994; Lopez, 1994; Reardon, 1990; Tickner, 1994). There should be a thorough integration of feminist perspectives, analyses of destructive "-isms" such as racism and sexism, efforts to clarify the connections between peace and sustainable development, and a systematic examination of economic and social inequality. Although they are often treated separately, development education, international studies, and environmental education should be thoroughly integrated with peace education. Careful study of diverse cultures should begin at an early age and continue throughout adulthood. The subject of culture of peace should itself be a major topic, inviting ongoing dialogue and reflection about the nature and goals of peace education and its role in reconstructing societies. In a culture of peace, peace education must be as broad, integrated and inclusive as possible.

To build a culture of peace, the pedagogy of peace education should be broad, diverse, and oriented towards life-long learning and critical thinking. Skills of active listening, problem solving and conflict resolution should be developed early on, and nurtured continually. Following models employed productively in a number of U.S. cities, peer mediation programs should be employed in schools and used more frequently than administrative interventions as means of handling conflict (Deutsch, 1994). Similarly, mediation programs should be developed for families, communities, and places of work, building nonviolent conflict resolution into the fabric of life. Education should be approached as a learner-centered task in which beginning students, more advanced students, and teachers collaborate and in which competitive tasks are replaced by cooperative learning. At every level, personal experience should be honored and treated as a base for dialogue and new learning, and emotional and social elements of learning should be included in the educational process. Through community learning centers, peace education should continue beyond school walls and outside of formal educational channels. In all venues, constructive critical thinking and dialogue should be nurtured, as peace education should never become a prescriptive tool for enforcing one particular set of political views.

Conclusion

Cultures are never constructed according to precise blueprints - they evolve through practice grounded in historic traditions and in the values, norms, myths, and institutions that are continuously being constructed by people in response to changing needs and circumstances. The same principle applies to a culture of peace. Ultimately, the creation of a culture of peace is a process of learning by doing.

Education, too, is a process of construction and a form of learning by doing on a broad, societal scale. Of all the forms of learning by doing, none is of greater significance for lasting peace than education. It is through education that the minds and souls of future generations develop. Education is vital in creating the psychological and social infrastructure of a culture of peace.

A central task in constructing a culture of peace is the establishment of an integrated, inclusive system of peace education that embodies values of peace, social justice, equality, and ecological harmony. Peace education must be expanded to include families, schools, communities, religious centers, and places of employment, and key connections must be made between culture, development, human rights, democratization, social equity, and sustainability. At every level, the beliefs, values, and methods inherent in the nonviolent resolution of conflict must be cultivated and put into practice.

What is proposed here is nothing less than a far-reaching transformation of education in general and peace education in particular. In a very real sense, this transformation is a process of cultural construction – a form of learning by doing – that is a key part of the process of building a culture of peace.

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NONVIOLENCE IN EDUCATION

Ian M. Harris
Dept. of Educational Policy and
Community Studies
University of Wisconsin-Milwaukee
P.O. Box 413
Milwaukee, WI 53201

> One teaches because one wants the child to be rich inwardly, which will result in giving right value to possessions. Without inner richness, worldly things become extravagantly important, leading to various forms of destruction and misery. One teaches to encourage the student to find his true vocation, and to avoid those occupations that foster antagonism between man and man. One teaches to help the young towards self-knowledge, without which there can be no peace, no lasting happiness.
> (Krishnamurti, 1981, p. 113)

The goal of nonviolence in education is to build in the minds of students a desire for peace. At a time when there is widespread conflict and victimization throughout the world, when neighborhoods and schools are experiencing outbursts of violence, and when there is increasing evidence of racial intolerance and social injustice, educators are attempting to teach children about nonviolence, a commitment to a way of life based upon not harming others. Even though human beings desire peace, in their search for wealth and security they often harm others. They destroy natural systems as they farm, mine, harvest, hunt, and build. They hurt friends, family members, and strangers through selfish behaviors and violent activities. Even though a person might not want to be harmed, that same person might not know how to carry out nonviolent relations and contribute to building nonviolent social institutions. The role of nonviolence in education is to build in the minds of pupils both a desire to live in a nonviolent world, and to give students skills so they can construct that world. People who promote nonviolence in education also try to build a consensus about the best ways to achieve peace on this planet.

Nonviolence has three different aspects. It is a philosophy of life that focuses on how I treat myself. It is a way of living that focuses on loving relationships with other human beings, and it is a strategy for change that seeks to implement in a violent world, alternative nonviolent social institutions and social norms.

As *a philosophy of life*, nonviolence requires a commitment to truth that is profoundly spiritual (Gandhi, 1937). Educators committed to nonviolence in education both help each student discover his or her own truth and help individuals appreciate the truth of other viewpoints, encouraging students to discover violent ways they think about themselves and others, replacing fears, hostilities, negative statements, and prejudices with compassionate ways of thinking about self and others. As a philosophy of life, nonviolence encourages humans to be compassionate towards all human beings.

As *a way of living*, nonviolence provides guidelines for how to behave towards others. Gilligan (1982) noted that nonviolence is the highest form of morality. People should not harm others because they, themselves, do not want to be harmed. A commitment to nonviolence implies that the best way to live is to build respectful, trusting relations drawing upon the human capacity for love-caring, charity towards others, compassion, friendship, and kinship. An act of violence tears apart the spider web of relationships that are the foundation of community. Only nonviolence can mend those gossamer ties. Feelings of kinship make social life possible. Since all humans are involved in the same process of life, all of us are brothers and sisters. A hurting act to one person, is a hurting act the common humanity we all share. As a way of life, nonviolence is redemption and reconciliation. As Martin Luther King, Jr. (1953, 1986) said, "The aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness" (p. 17). Individuals interested in nonviolence in education teaches students to accept retaliation without striking back, that unearned suffering is redemptive and has educational and transformational possibilities. Suffering is infinitely more powerful than the law of the jungle for converting an opponent and opening ears that are otherwise shut to the voice of reason. Humans always have free will and can choose how to relate to others. They do not have to choose violence in their daily dealings. It is always a better choice to find nonviolent ways to act because nonviolence helps build trusting relations.

Nonviolence as *a strategy for change* leads both an individual or a group of people to resist tyranny and injustice other than by physical force. People committed to this method of challenging the violence of the status quo strive to remove the causes of violent conflict. Nonviolence as a strategy for change goes from passivity, turning the other cheek, and withdrawal to speaking truth to power. As Sharp (1989) has pointed out, it implies withholding support from ruler, an active refusal to submit to injustice. Gandhi with his life demonstrated how it takes courage to stand up for nonviolent social principles (Gandhi, 1948). Recent history has shown the power of nonviolent movements in places as diverse as the old Soviet Union, the Philippines, South Africa, and protests against nuclear weapons in northern countries. Nonviolence as a strategy involves seven steps: Define the problem, conduct research, educate all involved, negotiate until truthfulness becomes apparent, withdraw to engage in self purification, conduct nonviolent direct action, and unite in reconciliation. Promoters of nonviolence teach forms of action research that will help participants in a struggle unearth the truth and teach skills that can be used to promote the truthfulness of a cause.

Nonviolence is one form of love (Harris, 1993). Pestalozzi (1915), the nineteenth century Swiss educator, promoted educational methods based upon a loving relationship between teacher and student. He believed that the impulses of love spring from the child's innermost being. Like a delicate plant, these impulses need to be nourished if children are to grow into healthy, productive adults. Educators should provide pupils an environment of love where children trust enough to take risks to learn about their world. Pestalozzi maintained that all teachers must demonstrate a capacity to love before they are allowed into the classroom.

As a form of love, nonviolence in education implies that educators will take great care not to harm their pupils. A commitment to the principles of nonviolence in education rules out any form of physical force, however it does not imply passivity. Educators often have to be direct and forceful in setting goals and directing pupils towards the mastery of instructional objectives. Love has recently been brought into discussions about education through considerations of caring. Feminist educators have been proclaiming the importance of caring, one type of love, as an educational reform which urges the 3 Cs of care, concern, and connection (Brabeck, 1989; Martin, 1993; Noddings, 1984). Martin (1985) has argued that a person cannot properly be considered to be educated unless that person's capacity for care has been developed. Nonviolence as a way of acting in the world tries to promote a spirit of caring for other human beings that is the basis for morality. Those who promote the importance of caring criticize traditional educational practice for being solely concerned with rational analysis, critical thinking, and self-sufficiency. In traditional classrooms the development of feelings and emotions are ignored. In nonviolent classes intimacy and connection are promoted.

Ruddick (1989), in her book "Maternal Thinking", reminds us how all young people need to be brought up in a climate of nonviolence in order to develop their potential. In spite of the importance of nonviolence to a child's development, very little has been written about how schools can promote nonviolence. This paper will develop a theoretical perspective for nonviolence in education and provide some practical examples of how to implement that theory in educational practice. This perspective consists of three components: content, pedagogy, and administration.

Content

A nonviolent approach to education helps students realize that there are *alternatives to violence*. The goal of nonviolence in education is not just to stop the violence and reduce conflict in schools but rather to create in young people's minds the conditions for positive peace. When young people watch the news, they see terrorism and acts of violence being committed all around the world. To provide positive images of peace to counteract negative cultural images of violence, teachers can focus on three different content areas – theoretical concepts, skills, and feelings.

Nonviolence has a proud history. Teachers interested in sharing this history can teach about the various *peace movements* and *nonviolent cultures* that have existed throughout history. Students can learn in school that violence is unacceptable and understand how nonviolent strategies have been used to address injustice. Teachers can explain this to their students by telling the stories of peace heroes and heroines, like the winners of the Nobel Peace Prize. They can through art encourage students to express images of violence in their lives and their wishes for peace. They can involve students in peace projects. They can provide resources – books, posters, movies, and videos – that have peace themes. They can connect students with community based organizations that promote nonviolence – women's shelters, programs for violent men, peace groups, and anger management support groups. Such projects can motivate pupils to value peace.

Nonviolence does not mean passivity but rather connotes an active resolve to stand up for justice. It does not seek to defeat an opponent but rather to win friendship. A nonviolent strategy is not about humiliation. Young people should understand that the goal of a nonviolent strategy is to defeat the problem not the persons involved. It is directed against the forces of evil rather than the people who happen to be doing evil. A person or a group of people practicing nonviolent resistance accept blows from an opponent without striking back. Such a person avoids not only external physical violence but also internal violence of the spirit. Nonviolent resistance is based on the conviction that the universe is on the side of justice. Consequently, the believer in nonviolence has a deep faith in the future and attempts to create a better future by building beloved communities.

Nonviolence in education is committed to *building democracy*, because a democracy allows for all points of view to be heard in the promotion of the truth. Such an approach to education has been heralded in recent school reforms through the promotion of multicultural education (Nieto, 1992). A multicultural approach to knowledge teaches that all different cultures have important insights into the truth. A nonviolent approach to conflict resolution in a diverse world requires that all voices be respected and urged to come to the table to create a dialogue that will build a consensus about how to create positive peace. In order to appreciate the diversity of life on this planet, students should be taught global awareness, where they learn to respect different cultures. One way to do this is to celebrate alternatives cultural holidays, like Kwanza, which is an African-American celebration honored in some schools during the Christmas season. Respect for different cultures develops a consciousness essential for living together in a "global village."

Other content areas that should be taught in classes that emphasize nonviolence should be the development and protection of *human rights*, the use and abuse of *international treaties*, and the history of the *United Nations*. All aspects of international education (Savitt, 1993) should be taught in order to produce global citizens for the twenty-first century. Environmental issues should be taught in such a way that students develop an appreciation of and respect for natural processes.

A recent approach to nonviolence in education that has been developed in the United States concerns *violence prevention*. Prothrow-Stith (1988), who was the secretary of Health for the State of Massachusetts, developed a violence prevention program to help reduce the high rate of homicide in the United States, where 20,000 people are killed each year, 55% of which occur between acquaintances. People in public health use these programs to explain the risk factors associated with such homicides. Teachers using these curricula stress that there are healthy and unhealthy ways to express anger and point out the dangers associated with fighting. Students in violence prevention classes are encouraged to talk about violence in their own lives as well examine the root causes of violence. They learn about different forms of violence which comes from thoughts, words, and deeds – any dehumanizing behavior that intentionally harms another. Physical violence includes direct harm to others – street crime, attacks by gangs, sexual assaults, random killings, wars, terrorism, and physical forms of punishments. Psychological forms of violence diminish a person's sense of worth and efficiency. Structural violence comes from social institutions that deny certain basic rights and freedoms. A society is considered structurally violent when its citizens can't get work, health care, social security, safe housing, or civil rights. Many of the problems in a postmodern world come from a commitment to militarism to solve problems. A violated and polluted environment also threatens people's security and creates fear about the future. Violence at home in the form of domestic abuse, sexual assault, and child neglect, causes students to have low self esteem and to mistrust adults. Violence in the larger world, both structural and physical, makes the adulthood seem like an absurd fate. In violence prevention programs students learn about these different forms of violence and study ways to create security in order to remedy problems caused by these commitments to violence.

Students in classes where teachers are promoting nonviolence acquire both theoretical concepts about the dangers of violence and the possibilities of peace, as well as practical skills about how to live nonviolently. Nonviolence in education requires more than a theoretical understanding of the problems of violence and knowledge of strategies for peace. Teachers interested in nonviolence in education attempt to stimulate the human heart to be charitable and provide students with skills they can use to demonstrate their feelings of compassion for all forms of life.

A challenge provided by a commitment to nonviolence in education is to figure out how to increase students' abilities to love. Teachers can teach *communication skills* so that students know about alternatives to dysfunctional violent behaviors. They teach listening, caring, tolerance, cooperation, impulse control, anger management, perspective taking, and problem solving skills. They also try to make students aware of their own biases, ways they stereotype others by gender, religious beliefs, or skin color. Children learn about racial differences and gender identity formation to help them avoid discriminatory behavior (Derman-Sparks, 1993). The goal of these instructional activities is to provide students with communication skills and to help them be empathic (Eisenberg & Strayer, 1987). Peer mediation techniques are being built in many classrooms in the United States to provide students with conflict resolution skills (Johnson & Johnson, 1992). Providing these skills educates children beyond hate (Deutsch, 1991) and enables them to become more loving.

At the feeling level teachers teach about the power of generative love, care, and justice to build the beloved community. Here, nonviolence extends to personal relations and relations with the broader environment. Do teachers help students find peace within themselves? At one school in Milwaukee, Wisconsin, which has as its motto, "peace works", two art therapists were hired to work with children in the inner city who had been traumatized by high levels of violence in their lives. Some of these children had been abandoned by their parents. Others had seen siblings shot. They were placed in a support group called "Peace Bridge" to help students articulate their feelings about violence. Trauma circles, peer counseling, and support groups can help young children deal with some of the grief, fear, and anger caused by violent events in their lives (Morrow, 1987). Anger management groups in secondary schools help adolescents deal with some of the deep-seated rage children have who come from abusive and/or dysfunctional homes. Some urban school districts in the United States even have curricula on death and dying to help young people deal with the trauma of loosing their friends to suicide, accidental death, of homicide (Ulin, 1977). Such activities can help improve the academic performance of students who are so distracted by violence that they can not focus on cognitive lessons. Adults who listen and show concern to the problems caused by violence in young people's lives can help heal some of the wounds that often lead to hostile aggressive behavior.

Pedagogy

A teacher committed to nonviolence in education uses a *dialogue method* to help students discover their own truths. Such an approach to pedagogy was promoted by Dewey (1938) who argued that classes should be structured in a problem solving way, so that students can discover their own truths, as opposed to a teacher-centered pedagogy where an adult teacher is the source of all truth. Teachers can do this by presenting problems caused by violence and encouraging students to develop hypotheses to explore the roots of these problems. Students can learn about nonviolence by examining hypotheses about how do deal with problems of violence, by questioning assumptions, implications and the logical validity of such hypotheses, and by gathering facts and evidence to support their hunches about nonviolence and form solutions. In such a classroom students are encouraged to think critically about the violence of their world. A person committed to nonviolence challenges the violence of the status quo and promotes nonviolent alternatives to the normal violent ways that human beings conduct their affairs. Promoters of nonviolence in education do not try to condition students to accept the present environment.

Teachers who promote nonviolent learning structures in their classes draw upon the principles of *cooperative learning* (Johnson, Johnson, Holubec & Roy, 1984). They set up in their classes democratic learning communities where students provide each other feedback and support so that they become proficient in group process techniques. In cooperative learning situations students stimulate each other to find the best solution to problems and hence they learn how human beings benefit from cooperative relationships. Such classes, based upon positive interdependence among group members, teach individuals to care for others.

Teachers interested in nonviolence have a unique approach to discipline. They give their students guidelines about how to behave through positive affirmations rather than through punishing and controlling dictates. They use democratic boundary setting principles which help students understand the importance of respecting different people's boundaries (Harris, 1973). Instead of threatening children, who so often learn from the broader culture that violence is an exciting way to resolve differences, a nonviolent teacher uses kindness and firmness to establish rules that all agree upon. Such practices teach that nonviolence is a much better choice. Acting nonviolently neither creates enemies nor invites retribution.

Teachers confronted with a student who is creating problems in a class sees that as an important learning moment. Rather than humiliating that student, a teacher committed to nonviolence sees a behavior problem as a chance for students to take responsibility for their actions. By encouraging students to mediate their own problems, such teachers do not always have to play the role of judge and jury, meeting out punishment in arbitrary ways. They comfort students who are having difficulty, doing everything possible to bolster student self esteem.

In a nonviolent classroom courtesy, care, compassion, and respect help build a beloved community where the peace loving instincts of students flourish. In such a classroom the teacher provides a *model of nonviolent behavior*, so that students can learn by example that they have free will in making decisions and can choose whether to be violent or not. Seeing an adult who manages conflicts without using force can teach children they do not have to resort to violence. Students exposed to peaceful adult role models learn from them nonviolent responses to conflict.

Teachers in nonviolent classrooms study their students carefully. They watch them develop and understand their strengths and weakness. To know something is to understand its nature. Teachers have a responsibility to construct a learning environment but rather than responding to students mechanically, assuming that all students are learning at the same rate, nonviolent teachers respond to the uniqueness in each individual. In a nonviolent class listening and watching are more important instructional activities than lecturing and commanding.

Administration

A nonviolent school would be administered democratically. Children have rights that must be respected within nonviolent schools. Such schools are like loving families. They provide sanctuaries where children feel good and safe (Morrow, 1987). Bullies and troublemakers are trained in conflict resolution techniques so they can direct their leadership skills in positive directions. A nonviolent school has an inclusive atmosphere where everyone should be seen as a peacemaker. Such schools are run on the principles of site based management where staff have the authority to make personnel choices and decisions about resources.

Principals of such schools need to have structures in place short of ultimate authority punishments, like suspensions, or expulsions. Such structures – like time out rooms for students who are acting aggressively, peer mediation programs, and programs that teach anger management skills – allow students to face conflicts and difficulties which are inevitable in modern life in a rational, constructive, and compassionate way. They permit all people on a school staff to search for creative nonviolent solutions to problems that nurture tension, anger, aggression, and violence. Administrators of nonviolent schools do not use coercive means or threats of physical injury. Nonviolence in thought, words, and deeds, must be practiced. An equal balance of consequences and empathy replace punishment wherever possible.

The principal can create school wide events that motivate students to seek peace. Pep rallies for peace and school assemblies can inspire youth to seek nonviolent ways to resolve their conflicts. Awards for peacemakers can help young people understand the importance of nonviolent behavior. Awards can be passed out to all students individually, providing them with peacemaker badges, or through a school assembly where each class nominates a student who has excelled at peacemaking. Such recognition helps youth understand the importance of keeping the peace.

Schools in violent urban areas in the United States have even sponsored a week on nonviolence following the national holiday of Dr. Martin Luther King Jr.'s assassination. During this period children are encouraged to draw their pictures of peace, guest speakers urge students to resolve conflicts nonviolently, and students write essays about how to stop the violence in their neighborhoods. Some schools have even established stop the violence clubs for students which gives them an outlet for expressing their desires to live in a more peaceful world. Principals can also reach out to community groups interested in nonviolence and use those groups to inform students about resources they may have in their neighborhood to help them deal with problems of violence.

Principals concerned about creating a nonviolent school climate need to educate parents about the importance of not hitting their children. Physical means of disciplining children provide bad role models of conflict resolution, lower children's self esteem, and make it difficult for children to trust adults – all of which are counter productive to school success which depends upon rational ways of learning, high levels of self esteem and young people trusting adults, their teachers. Many parents in violent neighborhoods teach their children to stand up and fight when challenged. Such punitive behavior, when carried into a classroom, can create chaos and does not belong in a school setting. Parents need to be told that, even though they want their children to be able to defend themselves, that fighting has no place in schools. Principals can sponsor positive parenting skills workshops at their schools and send home newsletters with tips about nurturing.

Lasting and sustainable peace in a school requires the rearrangement of hierarchical relationships into democratic decision making structures. The leader of such a school must be a good listener and show deep respect for all people in it. Respect is the key to influence, insisting on mutual responsibility to solve problems. When there are problems, the administrator must be careful to address the problem and not the person. The goal is to engage in a dialogue for self examination that does not seek to create winners and losers.

Positive Peace

Educators are eager to learn about nonviolence in education because of the many problems of violence that they confront in their classes. Educating people about how to respond to the various manifestations of violence, which include physical, environmental, psychological, and structural violence, with nonviolence presents an opportunity for educators to help heal some of the wounds caused by violence and to give students skills so that they can manage their conflicts nonviolently. Traditionally educators have responded to conflicts in schools with punitive measures. Educators who only focus on punitive measures to deal with safety issues in schools ignore many of the crucial aspects of the violence problem. "Get tough" policies neither provide students understandings of the problems of violence nor strategies to avoid violence. Such approaches to conflict in school mirror punitive strategies used in the criminal justice system which attempts to deal with juvenile crime by locking up youth. Removing violent offenders from schools will not make the problems associated with violence disappear. They promote a kind of negative peace whose goal is the cessation of violence and resolution of conflicts.

The goal of nonviolence in education is not just to stop the violence and reduce conflict in schools but rather to create in young people's minds the conditions for positive peace and in their hearts a commitment to build a just and secure universe. Nonviolence provides educators with a set of guidelines by which teachers, students, and school administrators can promote the maximum growth for pupils.

Nonviolence in education does not just mean a quiet classroom. It suggests a learning environment in which students are acting on problems, working with peers, and taking on challenging tasks. In such a classroom students assist each other to discover their own truths. Children will learn better when their teachers address directly the many forms of violence that make their worlds so frightening.

Educators committed to nonviolence in education urge their schools to play a proactive role in relation to the problems of violence that make education so difficult. Failure of schools comes from the problematic nature of the modern world so deeply steeped in violence. Supporters of nonviolence in education address the chaotic frightening aspects of this world by helping young people understand the nature of violence and the potential of nonviolence to prevent violence. Students will not learn in school as long as they are distracted by problems of violence. Children who come from violent homes and communities often cannot focus on cognitive lessons until some relief is provided for the anxiety they feel from violence in their lives. This happens in affluent communities with dysfunctional homes, in crime ridden inner city neighborhoods, and in war torn areas. By directly addressing violence in students' lives, peace educators have learned that students are better equipped to learn traditional curricula.

School personnel addressing problems of violence in the postmodern world can give students an appreciation for the value of nonviolence by teaching values like justice, truth, freedom, equality, and democracy. Teachers who help students learn about the various ways that nonviolence can be used to manage conflict help them adopt a nonviolent approach to life. Administrators in schools can establish a climate that promotes nonviolence. It is in the interest of the greater society that schools teach these values, since so many children seem to learn to value violence from the media and from watching it in their own lives where in gangs, in war torn areas and crime-filled neighborhoods, might makes right. Such instruction helps youth find alternatives to the violent behavior they see all around them and builds the foundations for creating a beloved community based on justice and freedom, as opposed to a garrison state based on might and force.

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part 2:
contexts

EXPLORING PEACE EDUCATION IN SOUTH AFRICAN SETTINGS

Valerie Dovey
Centre for Conflict Resolution
c/o University of Cape Town
Private Bag
7700 Rondebosch, South Africa

"Peace doesn't form a picture in my mind because I haven't experienced complete peace" (Words from a South African high school student, 1992.)

Introduction

The Youth Project of the Centre for Conflict Resolution (CCR), formerly known as the Centre for Intergroup Studies, an autonomous institute associated with the University of Cape Town, focuses on the field of constructive conflict resolution and peacemaking empowerment for young South Africans and is one of the pioneers in this field in South Africa.

In 1992 the Human Sciences Research Council initiated a Cooperative Research Programme into South African youth and the problems and challenges they face. Among the Programme objectives were the initiation and support of research into South African youth, and the generation of academically sound research results with significant policy implications.

CCR was commissioned to participate and submit a report entitled 'Conflict Resolution and Peacemaking among Youth'. The report was compiled by Valerie Botha (Dovey), coordinator of the Youth Project, and an associate, Adele Kirsten, and presented in May 1993.

It aimed to promote the development and implementation of conflict resolution and peacemaking programmes for young South Africans and worked towards equipping them with resources and skills which encourage an ethos of constructive conflict resolution and peacemaking.

In exploring peace education in South African settings, this paper provides a synopsis of aspects of our research report. It does this in three sections: firstly, looking at the needs of our children and youth; secondly, at the range of initiatives already working in this field; and thirdly, at some suggested future directions.

For the purposes of our report, the term "peace education" is used in a generic sense and encompasses the fields of conflict resolution and peacemaking.

1 The Needs of South African Children and Youth

In looking at the needs of South African children and youth, the paper draws from the empirical component of our research which had two components – a Western Cape and a Johannesburg-based survey. In both surveys groups of young people and educationists were involved.

In the Western Cape, questionnaires were completed by 189 young people between 12 and 30 years of age. The sample represented a variety of ethnic backgrounds and home languages, and youngsters who were at school, studying further, working and unemployed. The Johannesburg youth sample involved 107 pupils from Std 4 and Std 8 levels at 10 representative schools in the wider Johannesburg area. Our research material emanated from group discussions generated around a series of pictures depicting conflict situations, and questionnaires.

A number of educationists and others working in youth-related areas were interviewed. We also included input obtained from consultations and discussions initiated by the CCR with people around the country as part of our ongoing peace education promotion work. The "educationists and other" category thus represents a variety of fields, and besides academics, teachers, curriculum specialists and researchers, includes health and welfare professionals, lawyers, and members of grassroots and community organisations. Our discussions focused largely on establishing whether there is a need for peace education for South African children and youth, and if this is indicated, how best peace education could happen.

The paper summarises what our respondents had to say in response to specific questions and focuses on common themes which emerged.

Our report prefaced this section by looking at the South African context in which our children are growing up. This cannot be given attention within the confines of this paper and maybe it's just as well because we're talking about exploring and looking forward.

Let's not lose sight of the fact, however, that the historical context of apartheid and segregation is a violent one. Mokwena (1992) reminds us that South Africa is one of the most violent places in the world. A culture of violence permeates the society – not merely in the overt political violence reported in the world's media, but also in the entertainment media, the spiralling levels of crime, road and work accidents, and domestic violence. And those most directly affected by our country's violence have been the children. (McKendrick & Hoffman, 1990.)

1.1 What Do Our Young People Say?

They tell us that young South Africans from all walks of life are living in a conflict-ridden culture – whether it be at intrapersonal, interpersonal, intergroup or broader societal levels. In our questionnaire, many of their associations with the word "conflict" referred to states of violence, war, fighting and death, and situations characterised by friction, chaos, hurt and a lack of peace. They were predominantly related to negative situations and provided graphic illustrations of this.

"Guns – fire – people running around crying."
"Broken, uptight, unravelled and hurt."
"Unhappiness in my home – Not ever feeling wanted or longed for..."

The vast majority of our respondents spoke of experiencing conflict in their own lives, with family-related conflicts featuring significantly. A predominant theme in the family conflicts experienced was the feeling that parents showed lack of respect for children as individuals and that parental decisions were imposed rather than discussed. Many issues had to do with ineffective parental communication with children, and with disagreements about issues such as freedom to make choices, the suitability of friends, and careers. Sibling-related conflicts centred, inter alia, on jealousy, provocation to get attention, arguments about home duties, and a lack of respect for possessions.

Many of our older respondents referred to the prevalence of intrapersonal conflicts in their lives. These had to do, inter alia, with fear of failure and making mistakes because of ignorance; feelings of being out of control; inability to solve problems and make decisions; handling criticism; matters of salvation, trust and conscience; and concerns about how to make progress in life and make friends. Some respondents spoke of conflicts related to lack of self-understanding and self confidence, inability to communicate effectively, and the expression of individuality in the face of strong influence by others.

"My greatest conflict is with myself. I have conflicting ideas of what my life in general is really about."
"Not being able to express myself well enough to be understood the way I want to be."

Other common conflict areas centred around friends, teachers, politics and racial discrimination. Social problems areas mentioned focused mainly on drug and alcohol use and abuse, as well as problems such as AIDS, gangs, poverty, inadequate housing, unemployment, township terror, and sexual harassment.

"Young people in South Africa are under a lot of pressure...."

For many of our black youngsters conflicts related to education were prevalent. They mentioned issues such as the high cost of education, the South African education system, and the disruption which has characterised their school careers.

Our sample as a whole was highly supportive of the idea of young people learning to deal with conflict constructively. Accompanying comments spoke of conflict being everywhere, and of young people being "prisoners" of their internal and external conflicts – often not knowing how to deal with different conflict situations effectively. Some respondents mentioned suicide and engaging in other negative behaviours as a result of being ill-equipped to handle conflict. Some felt that the prevalence of family disintegration and domestic and societal states of alienation, chaos and violence and their effects on young people, make this kind of training imperative. Its importance in equipping young people for their roles in a changing South Africa was highlighted.

"...we all have conflict and must all learn to deal with adverse situations and stop repressing and building anger which leads to hatred."

In terms of the anticipated benefits of conflict resolution programmes, the composite picture emerging from our survey was that young people would be equipped with lifeskills and constructive bases for problem solving and decision making. These programmes would help young people to: develop self confidence, understanding of themselves and others, mutual respect, tolerance and appreciation of differences; express their feelings and communicate more effectively; take greater responsibility for their actions; and equip them to deal with conflict in constructive ways.

The consequent development of personal and interactive skills could reduce the incidence of violence, crime, gangsterism, suicide, drug abuse and broken relationships, and generally contribute to the creation of a more peaceful present and future society. Conflict would be transformed into "something good".

"That might bring peace in the country. People who (have been) taught about this programme are the ones who are going (to) teach others who haven't (had) the opportunity."

"The benefits will obviously lead to peace because teaching a young person (is) teaching the whole nation."

Motivating comments for conflict resolution programmes being part of a school curriculum or presented in school settings suggested, inter alia, that: this was the forum for reaching the greatest number of young people; every child would have the opportunity to learn conflict resolution skills; there were ongoing opportunities to interact with other young people; skills could be taught and progressively reinforced in school settings; and a subject like conflict resolution was a component of "all round" education. Some respondents, however, expressed concerns that the introduction of additional programmes might interfere with their schoolwork.

Respondents stressed the importance of children growing up with the correct knowledge and skills which they can apply throughout their lives. Many suggested that teaching should commence "as soon as they can understand" or as early as possible – while they are still "open" and before they become set in their ways.

"If you want to build a house you start with the foundation."

"This is a starting point to enrich our societies for a better life, South Africa and world."

Our young people feel that they have a vital part to play in the peacemaking process in South Africa and welcome opportunities which enable them to do this. They see themselves as being an energetic, enthusiastic, creative, vibrant, spirited, gregarious and a powerful force. They are tomorrow's leaders and parents and they should be part of the "now" process to equip them for this. They could be positive role models for their parents, peers, community leaders and the rest of South Africa.

> "The new generation believes in peace."

Suggestions about how young people could work towards peace included: interacting with other young people and promoting peace among themselves; changing their attitudes; encouraging white youth to visit black townships; taking active roles in community projects; and using effective strategies and channels, e.g. youth groups, church activities, political organisations and rallies. Youth should also crusade actively against discrimination, and work to alleviate social problems such as gangsterism and drug abuse.

Some respondents spoke of a need for youth to start with developing self-respect, selfdetermination, self-confidence and assertiveness, and to "liberate their minds" so that they could focus on new horizons.

The need was expressed for young people to be taught about responsible decision making, constructive conflict resolution and peacemaking, and to be motivated to apply this learning confidently and effectively in their lives. Supportive education in their homes, schools and communities was important.

The contributions of adults, friends, churches, schools, governments, political organisations and professionals, e.g. psychologists and psychiatrists, to help youngsters deal with the repercussions of conflict, were valued. Family involvement was also mentioned. Working closely with, and showing respect for, parents was seen to be important and families could make a valuable contribution by, for example, establishing effective and fair "discipline" strategies and platforms for constructive discussion.

> "Parents have a lot of 'ammunition' that was propaganda from the past. They find it hard to understand the plain love and acceptance that young people naturally have."

The institution of a non-racial, unitary education system was seen as essential by some respondents.

Educational programmes, training workshops, leadership training, holiday activities, inter-youth camps and conferences – organised with regular follow-ups so that contacts and friendships could be promoted and mutual understanding encouraged – were suggested by many respondents. Training and outreach programmes should happen in all communities and a special plea was made for initiatives to reach youth in rural areas. Organisations working in the peace education field were seen to have an important role to play in the empowerment of young people.

"If parents, teachers and everyone in the community starts to...address this, a huge change will be seen."

1.2 What Do Educationists Say?

Questions about the kinds of conflicts perceived to be facing young South Africans today drew a wide variety of responses, and backed up what the young people surveyed had to say in this regard. Young people in South Africa today are experiencing conflicts ranging from ones that are related to socio-political issues, to those on more personal levels. The fact that intrapersonal, interpersonal, and family conflicts are prevalent in many young lives should not be lost sight of in our preoccupation with the more macro-societal problem areas and their impact on the young.

Our respondents saw youth as flexible and creative people who have vision, hope, optimism, energy and a desire to make a contribution to the peacemaking process in South Africa. Many of them are far more assertive and "verbal" than their parents were at their age, but they are often insufficiently equipped to channel their idealism constructively. They need to have opportunities to understand, question and challenge how society operates and how they can influence peaceful change in a positive way.

Youth should be empowered to take responsibility for themselves, to relate to others in constructive ways, and to deal effectively and positively with conflict situations in their schools, homes, streets, communities, and at wider societal and national levels. The needs of youth should be taken cognisance of holistically.

The need for peace education type programmes for children and youth was endorsed by all respondents. Such a need is a critical one – in view, particularly, of our violent heritage, and the multitude of challenges being presented to our young people today as members of a society in transition.

In terms of introducing such programmes, the approach should be an all-embracing one, involving schools, families, and communities. School-based programmes would help filter concepts of peacemaking and constructive conflict resolution to the community at large. South African pupils and teachers were seen to have a critical role to play as effective agents of change in our society.

The school ethos is an important consideration. Peace must be manifest in school procedures and principals and teachers should work to promote this assessing whether peace education is compatible with a school environment which shows signs of injustice and allows little opportunity for student participation and exercise of responsibility.

The climate is conducive to experimentation. Education Departments have become less rigid and teachers encouraged to become more creative. Many schools have the leeway to introduce new programmes and take responsibility for curriculum development. Some schools have developed a core curriculum of examinable subjects and are showing flexibility as they introduce other subject areas into a more general curriculum. This could be a place for peace education. "Social problem" issues are increasingly finding their way into school curricula, and many teachers are becoming aware of the need for courses in conflict resolution.

There are already practical examples of how the principles of correlation in education are being applied to incorporate new ideas, and teachers should be given practical guidelines regarding infusion of peace education concepts.

Curriculum planners and text-book designers should be actively involved and publications designed to suggest bases for debate and peace-related themes. Support from outside facilitators and experts should be solicited and cooperation with projects already existent in school and other settings encouraged.

Some of our discussions suggested that a key issue would be methodology-related rather than content-related. Much of the material pre-supposes an established sense of identity among young people. Many of them would have difficulty talking about their own identity, let alone talking about "what it means to be a South African"! Methodology should be such that students are encouraged to become actively involved in the programme, and a process of interdependence and cooperation among students stimulated.

In terms of focus, peace education should be looking at personal empowerment which cannot, however, be divorced from political empowerment. Peace education was seen to be a political as well as an educative matter and content should relate to practical issues affecting youth. The enhancement of self esteem should be a core component of any such programme.

Links of school-based peace education with the home and broader settings should be made explicit and school programmes supplemented by youth involvement in community outreach activities where their input will be seen by them as "making a difference" and having a lasting effect. Community support for and involvement in the introduction of peace education programmes is important and could suggest other entry points for peace education. Crosscultural interchange opportunities should be provided for young people of all races and cultures in an effort to promote a wider culture of peace.

2 An Overview of Peace Education Initiatives

The field of peace education might be relatively new in South Africa, but the very existence of a wide and exciting range of initiatives indicates that the need for the promotion of a culture of peace among our young people is being regarded seriously by practitioners, educationists and researchers alike. The paper looks at some of our programmatic and research initiatives and refers to certain recent developments not included in our research report.

2.1 Programmatic Initiatives

There are a number of institutions and organisations making important contributions and advances to the overall field of peace education in South Africa. Some, like the Centre for Conflict Resolution (CCR) and the Quaker Peace Centre, have been pioneers – exploring and working in this area for some time now.

CCR houses its own Youth Project which works to encourage the development and implementation of conflict resolution and peacemaking programmes for South African youth. For the past three years the Project has directed its activities in the areas of training, research, resource collection, local and international networking, and public awareness. Its primary focus is training the teachers and other "trainers" of young people.

The formal start of the Project was launched in 1991 with research for a publication, "Interactive Skills for South African Youngsters", which aimed to provide the CCR with an overview of the existent range of programmes and approaches operating to equip South African youngsters with interactive lifeskills, and identify any focus on conflict resolution in such programmes. A definite need for this type of training to be offered emerged from our research.

The Quaker Peace Centre's team of peacemakers encourages the creative, non-violent resolution of conflict through promoting awareness, cooperation and empowerment. Promoting peace education and non-violent conflict resolution among young people in school and community settings is an important focus of its work. In 1992, the draft of the first "South African Handbook of Education for Peace" was printed and distributed by the Quaker Peace Centre. The Handbook is designed for use by teachers, youth leaders and others interested in promoting peace education. Both the Quaker Peace Centre and the CCR Youth Project have developed comprehensive resource collections of programmatic and other materials.

Other endeavours have been initiated by, inter alia, grassroots and non-governmental organisations, individual schools, teacher bodies, education departments, university-linked agencies, the media, and welfare organisations. Their programmes do not always have a specific peace or conflict resolution focus, but their youth-related work is targeted in some or other way towards the empowerment of young people and/or those working with them.

Throughout the country today, there exist projects and programmes which aim to provide young people with opportunities to develop lifeskills of some kind. These include programmes providing exposure to the concept and practice of democracy (Institute for a Democratic South Africa [IDASA]); empowering children through creative expression (The Open School); teaching listening skills through the medium of oral history (Joint Enrichment Project); and involving young people in decision-making learning processes (church youth groups).

The area of tolerance is receiving increasing attention. The Education for Tolerance/Anti-Racism Project, currently being undertaken jointly by the Departments of Education and Psychology at the University of Cape Town, for example, aims to assist teachers to reduce racism and intergroup hostility in South African schools. Also working in the area of promoting tolerance, IDASA's Media Department has published an educational youth booklet, "Long Live Tolerance".

The Anne Frank in the World Exhibition, touring South Africa during 1994, has provided a teaching vehicle for many subjects raising issues such as human rights, tolerance, use and abuse of power, stereotyping and propaganda, and discrimination. Special teacher workshops have been held to introduce locally designed teacher packages focusing on 6 themes: The Holocaust; Nazi Germany; The Diary of Anne Frank; Apartheid; Human

Rights and Making Choices.

Besides CCR and the Quaker Peace Centre, there are a number of organisations providing conflict resolution training for young people and teachers. These include: the Community Dispute Resolution Trust; the National Institute for Crime and Rehabilitation of Offenders (NICRO); the Independent Projects Trust; Vuleka Trust; the Institute for the Study and Resolution of Conflict, based at the University of Port Elizabeth; and the Lifeskills Project attached to the University of Cape Town.

Certain schools, e.g. in the Natal Education Department, have included conflict resolution components in their piloting of Life Orientation programmes. Other schools are experimenting with ways and means of introducing peace education and conflict resolution into formal and informal curricula. Claremont Primary School in Cape Town, for example, has infused principles and practices of peace education in creative ways, and Riebeek College in Uitenhage has developed a peace education curriculum which it uses as part of Guidance teaching for Stds 6-10.

Among the areas of focus of the Catholic Institute of Education (CIE) have been the development of an integrated studies curriculum, and a programme for students from Stds 1-5 which aims to build bridges between young people of different cultural backgrounds.

A teacher organisation's initiative was the launching of the Peace Committee of the South African Teachers' Association (SATA) in 1991 to investigate the need for peace education in South African schools. This committee subsequently recommended to SATA that peace education should be a component of the school curriculum and inform a broad spectrum of school activities. A number of pilot primary and high "Peace Schools" have introduced peace education into their schools and members of the committee have designed peace education manuals for use at high, primary, and pre-primary school.

Supporting the introduction of peace education into school settings are initiatives such as that of the School Library section of the Cape Education Library Service which has distributed seven annotated bibliographies devoted to peace education to 1000 schools in the Cape Province this year. It has also organised conference exhibitions of pupil-oriented fiction and nonfiction books which can be used in peace education.

Some endeavours are focusing specifically on principal and teacher groups. One example is the Centre for Cognitive Development in Pretoria and Cape Town which aims to empower teachers to empower learners to become skilled, responsible, confident, critical and creative problem solvers. Another is the Centre for Educational Development, based at Stellenbosch University, which has developed a support programme for teachers in multicultural schools. A team of academics at this University is currently working on a peace education curriculum for teachers.

The Centre for the Study of Violence and Reconciliation, associated with the University of Witwatersrand, focuses on research into violence around questions such as: "How do we recover and reconstruct?" It has an education component which offers education and training workshops for children and teachers around violence-related issues. Special skills-based programmes equip teachers with basic counselling skills for victims of violence.

There are also initiatives underway to promote the introduction of democratic approaches to school management. The Transvaal branch of IDASA, for example, has been co-facilitator with the Vista University Mamelodi branch of the Union of Democratic Staff Associations (UDUSA), of a project aimed to facilitate a culture of learning and teaching at a pilot Mamelodi high school which can then be used as a model for transformation by other schools. The PTSA (Parent-Teacher-Student Association) movements in many of our black schools see themselves as structures of democratic control, striving for quality in education within the context of the broader school community.

During the ongoing process of transformation of educational systems in South Africa, a number of initiatives have drawn up submissions to bodies looking at new education policies. CCR, for example, sent a recommendation to the Convention for a Democratic South Africa (CODESA) after a group of educationists from formal and informal sectors met at the CCR in January 1992 to discuss a Draft Document, "Education for a New South Africa" (Botha, 1991), and to share ideas about peace education and related areas. CCR has also sent documentation to the National Education Training Forum and the African National Congress Education Desk about the need for peace education.

There are a number of active law-related endeavours, one of which is the South African Street Law programme which is taught to Std 9 and 10 pupils throughout South Africa, usually incorporated into the school guidance curriculum and taught by final year LL.B university students. Use is made of student and trainer manuals published by the Centre for Socio-Legal Studies and the Association of Law Societies. These focus on issues such as juvenile justice and criminal law, and alternative dispute resolution strategies such as negotiation, mediation and arbitration.

Lawyers for Human Rights has a Human Rights Education Project which seeks to help create a human rights culture and establish political tolerance through national outreach to, inter alia, formal education structures, i.e. Std 9 and 10 school pupils and university students, and community-based organisations. A set of "Human Rights for All" student texts and teacher manuals has been developed with a specific peacemaking and non-violent conflict resolution component.

The Community Law Centre (CLC) affiliated with the University of Natal works with rural communities, including, primary and high school pupil groups. CLC's recent publications, "Waiting for Democracy" and "Human Rights", have been designed in a way that will allow access for those who are not literate.

There is a growing emergence of Peer Trainer and Support-type programmes, particularly in the area of Aids and Substance Abuse Education, and these focus heavily on the development of personal and social skills. Phuting College near Johannesburg has, for example, pioneered a Peer Support programme which aims, inter alia, to break down cultural barriers, develop self esteem and self confidence, develop negotiation, mediation and leadership skills, and equip pupils to contribute towards the development of a peaceful society. All pupils are trained as facilitators and have the opportunity to serve as such during their senior years.

Other youth development, leadership and interaction programmes include the Leadership South Programme whose Facilitator Training Programme empowers youth to become facilitators and organisers of community development projects in urban and rural Western Cape areas. Leadership South has helped establish a FutureLinks-South Africa programme by coordinating the USA trip of fifteen South African youth leaders for a period of intensive conflict resolution skills training with Professor Dudley Weeks at the American University in Washington, D.C. FutureLinks-South Africa is a group of young trained conflict resolution facilitators whose purpose is to promote community-based and national conflict resolution services and skills transference in South Africa. It is now the first chapter in the Global FutureLinks Network.

Peace Visions, another youth empowerment initiative, is a creative peace education programme initiated by six organisations involved in social, political and cultural work. Young people between 15 and 18 years attend weekend programmes on Robben Island exploring "Peace with the Past-Present", before participating in workshops on conflict transformation, interactive drama and mural painting. Youth are trained as co-facilitators in the programme and encouraged to create "ripples" in their own communities.

The South African Youth Symposium programme aims to: bring high school students and teachers of all races together in an informal atmosphere; focus on the development of self-esteem, basic lifeskills and conflict resolution skills specifically; and encourage students to play a more active role in influencing positive changes in a society in transition. The Youthreach Project of Women for Peaceful Change Now, as part of its aim to improve intergroup relations and promote peace and democracy, brings Std 9 pupils of all races together for weekend programmes which include conflict resolution training and practice. An important area of IDASA's work has been leadership training and the facilitation of interactive and joint learning processes among youth.

Organisations concerned with early learning are also playing their part in promoting peace education. The Early Learning Resource Unit (ELRU) has incorporated peace education principles and conflict resolution training in its non-formal adult and teacher training programmes and developed an Anti-Bias Project focusing on curricula, materials and practice. The SA Association for Early Childhood Educare (SAAECE), has developed a Peace Pack containing a poster, "Recover From Violence", which highlights ways to create peace and rebuild community life, ideas for activities, articles and cartoons on conflict resolution, and resource information for people who work with young children.

In the area of parenting, The Parent Centres in Cape Town are examples of organisations working to promote healthy family relationships and to contribute towards the prevention of physical and emotional abuse of children in all communities. Their parents' lifeskills training programme include components on effective family communication, the enhancement of self-esteem and constructive conflict resolution.

We are seeing growing evidence of peace-related media initiatives. "Upbeat", a monthly magazine aimed at South African youth, for example, has produced an 8-part cartoon series on conflict resolution with each issue having a skills-based focus. "Peace Radio" now broadcasts daily on one of our radio channels, aims to facilitate peace, reconciliation, reconstruction and tolerance, and structures its programmes around community needs. "Peace Cafe" is a relatively new youth television programme initiated by the Cape Town-based Media Peace Centre in support of the National Peace Secretariat's Peace and Development Programme. It encourages youth to speak their minds and participate in the country's peace and development processes.

The contributions being made by these kinds of initiative are invaluable. Dunn (1992) refers to this very process as a necessary stage in the wider process of generating a more holistic and coherent programme, that is, in some sense, more general. He sees a complementary approach as an institutional or governmental one, which tries to produce a structure within which these individual efforts are coordinated or legitimated, "where the general concept of allowing education to contribute to community relations, peace studies and conflict resolution is acknowledged and systematised." (Dunn, 1992, p. 1.)

2.2 Research Initiatives

We gave attention to three different kinds of current research endeavours in our report, and reference will be made to these here. The first overviews research material relating to South African youth and politics; the second relates to academic post-graduate research work; and the third is a study of adolescent risk-taking behaviour. Two individuals who have been pioneer researchers in the field of peace education are Professor Cedric Taylor at the University of Port Elizabeth, and Professor Jannie Malan who works with the ACCORD organisation.

Ian Liebenberg's Cooperative Research Programme report on South African Youth and Politics (1987-1992) looks at research material on issues relating to youth and politics during that period.

In terms of youth-related peace and conflict research, he mentions a number of initiatives aimed at facilitating contact, interaction and dialogue between South African youth. He states that while hopefully promoting the development of an atmosphere conducive to peaceful interchange, these initiatives did not generate much research. "As yet, no thorough nationally coordinated programme on peace research on the South African youth has been initiated or undertaken. There exists a great need in this field for research programmes as well as the implementation of proposals emanating from research." (Liebenberg, 1993, p. 13.)

A number of recent research initiatives related to the field of peace education have been undertaken in partial fulfilment for Master's and Doctoral degrees. This body of research has been school-based and includes initiatives focusing on: principals' conflict-handling styles; organisational conflict in high schools; management practices and tasks of principals when dealing with unrest situations; prejudice-related conflict among students; the role of education in improving intergroup relations; the implications of multicultural education for the school community; the prevention and management of intergroup conflict; mediation of conflict in nonracial schools; and Cooperative Learning.

It is encouraging that the areas of conflict resolution and peacemaking, and structuring positive intergroup contact, are being given increasing attention by South African researchers such as these. Their recommendations highlight the need that exists for these areas to be addressed further in terms of both research and practical application. A striking commonality among these recommendations was that attention be given to the incorporation of conflict resolution training for teachers at undergraduate, graduate and in-service levels.

Our report also noted research undertaken jointly by the Centre for Epidemiological Research in Southern Africa and the Department of Psychiatry at the University of Cape Town (Flischer, 1993). The study was motivated by the fact that although a number of researchers have investigated the psychological and social consequences of exposure to violence in South Africa, the extent to which our "culture of violence" manifests in individual behaviour has not received much attention.

Violent behaviour was thus included as part of a larger prevalence study among adolescents – adolescence being seen as a critical period for the acquisition of health-promoting behaviour and attitudes. Risk-taking behaviour patterns of 7 340 Cape Peninsula high school students was investigated as an initial step in the design of appropriate interventions. Suggested strategies that may reduce the prevalence of violent behaviour specifically include: schoolbased programmes encouraging non-violent coping strategies and tolerance; education on the relationship between sex-role stereotyping and violence; opposing the use of physical punishment in the school and home setting; reducing the exposure of children and adolescents to violence in the media; and revising firearm legislation and discouraging the carrying of weapons as a means of self-defence. The researchers highlight the need for the development of preventive programmes within the social context of health-damaging behaviour.

3 The Way Forward

Considerations of the way forward involved asking ourselves how we can provide young South Africans with a range of empowering experiences that will equip them to play their roles as conflict resolvers and peacemakers in their everyday lives, and motivate them to play these roles accordingly. How can we best facilitate conditions for them to develop personal and interpersonal processes which will contribute to the promotion of a culture of peace?

The continued growth of the field of peace education in South Africa in school and other settings will take time, energy and dedication. We need to experiment, explore, evaluate and learn from our own experiences, as well as those of others, use existing frameworks, and look for new avenues.

In the light of our research, we suggested certain policy guidelines. This paper presents a summary of these under the following headings: Peace Education for South African Youngsters, Some Cautionary Thoughts, and Research Directions.

3.1 Peace Education for South African Youngsters

We would like to see our research project as an initial phase of a long-term comprehensive Peace Education Plan aimed not only at young people, but at all South Africans – a process which should be accompanied by fundamental socio-political structural change if peace education programmes are to have lasting value and effectiveness.

A way forward might be the constitution of a National Commission to formulate a Peace Education blueprint which would give attention to the promotion, development, implementation and evaluation of educational endeavours of a formal, informal, non-formal and community character in a coordinated and structured manner. The establishment of a Network Association, which would provide communication and interaction opportunity among all those working to promote peace education among youth, should be an integral part of this.

Our report suggests that peace education programmes for South African children and youth should be introduced, developed and implemented in a variety of settings. We believe that peace education should begin in the home, starting at birth and having a central place in the development of our children, that parents have a critical role to play in this regard, and that the concept of "Parenting for Peace" should be promoted.

3.1.1 The School

Schools are the most central and obvious channel for peace education and they should be encouraged to take on this role.

Peace education, with a specific focus on conflict resolution, should be introduced, developed and implemented in South African primary and high schools for the benefit of all students in a school and pilot programmes initiated in a variety of schools. This should be regarded as a long-term process which requires flexibility and openness rather than adherence to rigid pre-set agendas with schools taking account of their own needs, capabilities, and characters.

A range of support mechanisms should be activated to encourage effective implementation and ideally this means involving the whole school community. Student empowerment cannot develop constructively in isolation.

This would mean engaging the sanction and support of Departments of Education and School Management Boards, principals and teachers, student populations, Student Representative Councils, Parent-Teacher-Student and other parent associations, and, where appropriate, agencies in the wider school communities. Enlisting technical, financial and administrative support is important, as is the utilisation of organisations like the Centre for Conflict Resolution for consultation, training, resource material and general support.

We offered some guidelines with regard to equipping teachers for their roles as peace educators.

- In-service training opportunities, focusing on peaceful classroom management, peace education, conflict resolution, and cooperative learning strategies, should be provided for all principals and teachers.
- Teachers should become involved in designing educational and training programmes, contribute to their development and take responsibility for running them.
- Principals and teachers should make opportunities to discuss among themselves areas such as conflict resolution, peace education and diversity, and the use of constructive techniques with which they can and do approach situations of conflict and discrimination in their schools.
- The basic principles of peace education, conflict resolution and peaceful classroom management should be components of teacher training courses at universities and training colleges, and theoretical and practically structured courses on conflict and its resolution should be compulsory components of post-graduate university courses in Education.

Our suggestions regarding the teaching of peace education included the following:

* A peace education curriculum, in contrast to that of a more academic subject, cannot really stand on its own. The school context should be influenced by, and conducive to, the spirit of peace education and characterised, inter alia, by relationships of dialogue between teachers and students, tolerance, constructive conflict resolution and discipline strategies, cooperative procedures, and supportive mechanisms for those in need.
* Peace education should ideally be accommodated in the whole school curriculum with the approach being both subject-oriented and integrative, *i.e.* creating dimensions which provide an opportunity to explore issues in different ways, with different groups, and in any subject.
* A classroom-based programme should provide all students with the opportunity to develop important lifeskills, and a safe training ground on which students can try out these skills and deal with conflicts creatively.
* Peer Mediation programmes should be piloted and introduced where appropriate but ideally as supplements to classroom-based learning.
* Pedagogic models for peace education should reflect the historical reality, the cultural specificity and the aspirations of young South Africans.
* School-based peace education should extend to include community outreach initiatives in order to promote a wider culture of peace.
* The media should be encouraged to support the concept of peace education in school and other settings with topical and practical peace education and conflict resolution programmes for presentation in high profile prime-time television and radio slots.
* The medium of "distance education" should be used to reach, and provide exposure for, youth and teachers in rural and other relatively inaccessible areas.

3.1.2 The Wider Community

Peace education initiatives should also be directed at reaching young people who are not in formal learning situations and provide "habilitative" and rehabilitative support for those who have been impacted by the ravages of daily violence and had no opportunity to develop constructive social skills.

The involvement of a wide range of organisations, institutions and agencies, e.g. youth and service organisations, churches, trade unions, women's groups, publishing houses, grassroots theatre, art and dance initiatives, and private sector enterprises, should be activated to promote, and do advocacy work for, peace education. Cognisance should be taken of the needs expressed by our young people for more interaction opportunities among youth of different races and cultures.

Besides young people, teachers and principals, peace education should be targeted at, inter alia, education departments, parent associations, community structures, political parties, governmental bodies, military institutions, health and welfare organisations, and churches. Transformations from top to bottom are essential if we are to achieve sustainable peace in South Africa.

Ways to encourage and support professional and other educators to teach peace education should be explored and use made of organisations working in the peace education and conflict resolution field, for consultation, training, and resource material. The social responsibility role and the positive potential of the entertainment media should also be given attention.

3.2 Some Cautionary Thoughts

Our report highlighted certain "caution areas" or areas of challenge. Attention is given to some of these under three headings: Terminology, Schools, and Parents.

3.2.1 Terminology

The words "peace", "peace education" and "conflict resolution" have confusing and negative connotations for many people and this could militate against acceptance of the need for peace education and support for its introduction in school and other settings.

We need to promote the concept of peace as a realistic and challenging option in the lives of all South Africans; as a necessary component of a societal model built on democratic principles; and as a process which is action-centred and appealing rather than one which is bland and passive. We need terminology which will describe accurately, and in "accessible" language to all our people, the concepts of peace, peace education and conflict resolution.

3.2.2 Schools

Introducing a new process such as peace education will fundamentally challenge the system and teaching model of many schools. This implies change, adaptation and also the possibility of resistance. The authoritarian nature characterising the management of many of our schools may militate against introducing a peace education process which tries to involve the whole school.

Principal and teacher resistance, suspicion, and non-support could negate the effectiveness of peace education. Some teachers may question the value of or feel threatened by peace education. Some may feel that peace education will interfere with formal learning – that timetables are already full and teacher resources stretched to the limit and that after all the disruptions to many of our schools, teachers really need to get on with the business of "teaching" in traditional terms.

Many schools today are being inundated with requests to introduce new programmes such as Aids Awareness, Multicultural Education and Education for Democracy, and they might be wary of yet another "good idea" which they feel will require additional energy, effort and resources to implement.

3.2.3 Parents

Some parents might resist the whole idea of peace education in schools, viewing it with suspicion and unease. Parents who are unable to deal with conflict constructively in their own lives might feel threatened if their children come home with new ideas which they try to put into practice in the home environment. This might be particularly true for parents who feel that physical punishment is an appropriate way of dealing with conflict.

It is likely that some parents might feel that schools should focus on academic subjects which pave the way for further education and career direction, and that peace education is a waste of children's time.

Part of our challenge is to familiarise parents with the concept of peace education and to encourage them to play active roles as peacemakers and peace educators.

3.3 Research Directions

This paper gives attention to some of the research directions our report suggests, the main one dealing with the development of appropriate materials.

We need to design and develop culturally relevant programme and resource materials appropriate for use in South African settings, rooted in a context which is meaningful for our youth and grounded in their own experience.

Materials and training modules should reflect language and cultural diversity and we need to be wary of methodological and cultural biases built into Western models of conflict resolution in our programme design. We need to gather a body of knowledge about traditional formal and informal patterns of problem-solving and peacemaking among South African ethnic and other groups so that these can be applied to training materials. The value of giving attention to "tradition" in peace education programmes should be explored.

South African pupils and teachers could be encouraged to critique particular training models and adapt them to fit in with their own traditions and situations, discuss how people can make themselves understood across language and cultural divides, and provide a wealth of relevant scenario and role-play material from their own experiences as we build up a body of South African resources.

Materials should be designed and developed for use by and with those young people who do not have well developed reading and writing skills, and the educative potential of cartoons and other graphic material, for example, should be explored.

Among the other research directions suggested are:

- Identifying appropriate and acceptable terminology;
- Investigating how peace education could be incorporated into teacher training curricula;
- Identifying appropriate organisations and community services that can be actively involved in promoting peace education in communities and other-than-school settings;
- Undertaking a more comprehensive survey on attitudes to and understanding of violence and conflict among South African youth, especially those in communities which have experienced extreme levels of violence;
- Understanding the importance and kinds of coping mechanisms employed by children, and identifying the factors which assist them to overcome stresses and strains in the family and wider environments;
- Investigating further the extent to which, and how, the South African culture of violence manifests in individual behaviour among children and young people; Supplementing existing research to increase our understanding of the role of key factors such as self-esteem, self-confidence and trust, in the central core of the personality.

Conclusion

It is not easy to work for peace in a country that has been geared for physical and emotional confrontation. We know that we have to transform ourselves, societal conditions and development models in order to achieve sustainable peace in South Africa, and as peace educators, we might sometimes experience disillusionment and scepticism as we wonder about the effectiveness of what we are doing. But at these times we should listen "actively" to the voices of our young people. They have spoken to us from their hearts and from their experiences of growing up in a turmoiled society.

The time has come to stop the violence, the psychological maiming and the enormous waste of our childrens' talent and potential. We have a responsibility to develop a new generation of South African citizens and leaders who understand that peace is a positive and alternate reality to despair, violence and war, and who are equipped to deal effectively and constructively with resolving conflict – on personal, community and political levels.

It is important that our children, from an early age, develop resources and skills which will facilitate and encourage an ethos and practice of peacemaking and constructive conflict resolution. It is also important to instil in our children a sense of being able to positively impact the social structures and attitudes in today's society – a sense that they can, and do, effect change, and that we desire, recognise and value their contributions in this regard.

We need to give our young people the opportunity to ensure sustainable futures for themselves and South Africa and commit ourselves to investing in this valuable, but unexploited and largely neglected, resource in our country – our children and youth. We need to look seriously at peace education. We owe it to them!

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AUSTRALIAN ABORIGINAL CONSTRUCTIONS OF HUMANS, SOCIETY AND NATURE IN RELATION TO PEACE EDUCATION

John P. Synott
Aboriginal and Torres Strait Islander Unit
Queensland University of Technology
Kelvin Grove, Brisbane 4059
Queensland, Australia

The Indigenous Contexts of Peace Issues

My interests in exploring the themes of this paper are both theoretical and practical. With more than 250 million indigenous peoples in the world today (Burger, 1990) comprising perhaps more than 3000 distinct cultures (Nietschmann, 1988) their involvement in war and other forms of conflict is extensive.

It is estimated that there are, more or less currently, some 86 conflicts around the planet involving indigenous communities, comprising some 72% of total global conflicts (Nietschmann, 1988). Furthermore, of the approximately 120 total global conflicts, 98% are in the Third World and 75% of these involve struggles between nation-states and Fourth World indigenous communities. In almost every conflict situation, the indigenous community is pitted against a more powerful foe, armed not only with modern weapons but the ideological apparatuses of the legal systems, the media and the education systems. Frequently in these arenas, the indigenous communities are depicted as 'rebels', 'guerrillas', 'communists', 'fundamentalists', 'terrorists' or some other expression of subversives. In Papua Nuigini, for example, there is a generic colloquialism used for resisters, a blurring of indigenous communities struggling to retain or regain control of their lands against developers in the rural countryside and the gangs of dislocated urban youth in cities like Port Moresby: they are all called 'rascals', criminal gang members whom the police can shoot on sight. Such simplified generalizations are not surprising to scholars of colonialism. Albert Memmi once commented:

> At the basis of the entire construction, one finally finds a common motive; the colonizer's economic and basic needs, which he substitutes for logic, and which shape and explain each of the traits he assigns to the colonized

(Memmi, 1990, p. 149).

In the contemporary world, whether in Burma, against the Karen, Mon and Lahu peoples; in Chile in the oppression of the Mapuche, or in the valley of the Narmada River in India, the resistance of indigenous peoples is portrayed by the oppressors and invaders as the actions of criminals and subversives. In this respect, the practices in the late twentieth century have shifted little from those of two centuries ago. When the British arrived in the land that became Australia, in 1788, they promptly declared the local inhabitants to be British subjects, so any resistance was henceforth constructed as criminal behavior.

The Australian Aboriginal history of genocide and resistance has been substantially documented by now, although the full story has hardly been revealed to the Australian public (e.g. Blomfield, 1988; Lippman, 1981; Reynolds, 1981; Rowley, 1970). Only recently has the Aboriginal view on history been accorded legitimacy (Harvey, 1988; Broome, 1991). The ongoing deaths of Aborigines and Torres Strait Islanders at the hands of the so-called criminal justice system in Australia has been so enduring that, in 1987 a special Commission was instigated to investigate Aboriginal Deaths in Custody. Despite a two year inquiry, a National Report (1992) running to four long volumes and hundreds of recommendations for reform, the deaths in custody continue at the rate of two a month. In the U.S.A., we are witnessing the current maneuvres to influence indigenous communities to accept the storage of spent nuclear waste on their tribal lands (Taliman, 1994).

If there is ever to be any resolution to these conflicts, enduring efforts need to be made to understand what the indigenous people of the world are striving to defend. Any inquiry into the conflict between indigenous peoples and invaders world wide, quickly recognises a vast difference in the understanding and meaning of the stakes in the conflicts, from the indigenous and invader perceptions. Moreover, some comparative analysis reveals a large degree of congruence between the assertions and claims of indigenous peoples in different parts of the globe, even though they have had few contacts with each other, apart from local trading and cultural exchange activities.

Theorising Indigenous Ontologies

Earlier social science explained away these parallels by the notions of 'stages of development'. It was argued by anthropologists from Tylor onwards, in paradigms based on Social Darwinism, that the indigenous communities, with their particular social and economic systems and cosmologies had reached a certain 'stage' of human evolution, which was primitive and well below that of the 'civilized' Europeans (Tylor, 1930; Bohannan & Glazer, 1973). These theories, long the scientific and ideological bulwarks of racism, have been appropriately rejected in social science theory (Turner & Beeghley, 1981).

In an odd twist of fate, or intellectual re-invention ('a good idea that refuses to go away'), the notion of stages of inevitable advancement resurfaced in positivist 'economic development' theory (e.g. Baran, 1957; Rostow, 1960; Sahlins & Service, 1973) and, once again, indigenous communities were subjected to demands for surrender of their cultures and resources in acceptance of the requirements of a higher stage of development, namely that of 'modernization', still equated with 'civilization' (Larrain, 1989). However, apart from a general acceptance of the doctrine of 'cultural relativism' in social science, little has been done to make contemporary sense of indigenous ontologies and their common orientations to the world.

As in the case of social relations world-wide, where indigenous peoples are repressed and denied the right to distinctiveness of cultural identity, expression and maintenance [not to mention the direct theft of their lands and resources] (Burger, 1990), similarly, in the realm of intellectual discourse, the knowledge values of indigenous cultures remain marginalised. This is not only the case in arenas such as positivist science, for example medicine, where paradigms of the technology of the body dominate the discourse and practice of medicine, but the neglect of indigenous knowledge is, also, apparent in intellectual forums emerging from what I might describe as postindustrial humanism: the critical traditions within social science, psychology, political economy and history, meshed with environmental awareness into globally oriented systems-navigated paradigms for human emancipation.

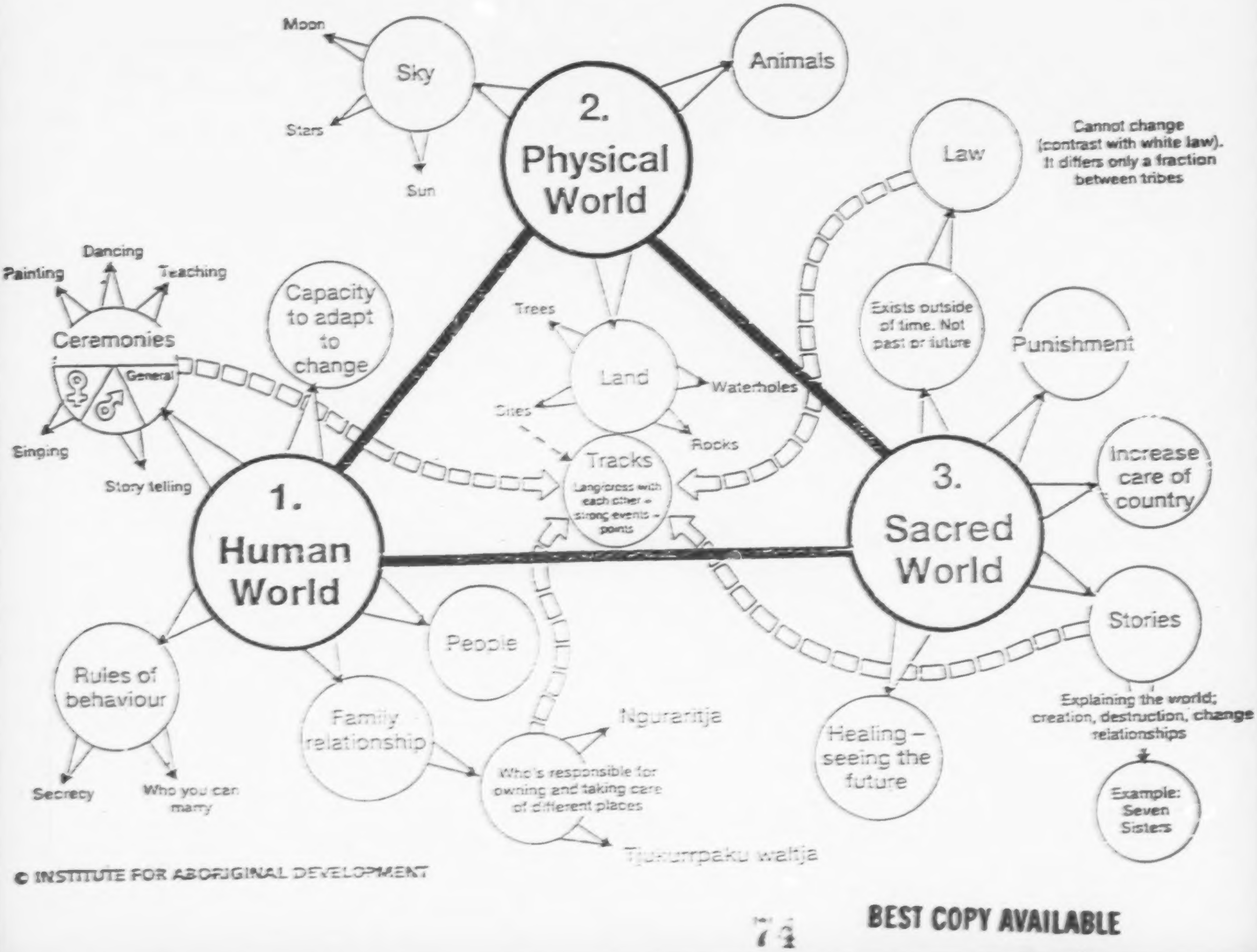
Peace Education is one such field where a project of global human emancipation is sustained on theories of inalienable human rights, human ecology and generally notions of the person/planet nexus, drawn from the intellectual and ethical traditions of Judaeo Christianity, Gandhiism, Marxism and the rationalist claims of advocates such as Sharp (1980) and Galtung (1980) for an internationalist distributive justice, further legitimated by the assertions of an empiricist environmentalism (e.g. Carey et al., 1987; Calder & Smith, 1991; Toh & Floresca-Cawagas, 1990; Hicks, 1991; Bjerstedt, 1992; Haavelsrud & Galtung, 1983; Bose, 1994).

One of the areas of concern, world wide, for peace educators are the conflicts involving indigenous peoples. Social justice for indigenous peoples is generally supported by peace educators. However, the notion is always assumed that the affirmation of indigenous rights is achieved somewhere 'out there' outside the circle of peace educators and our theories, in other realms of social space and social discourse. It is my contention, however, that the knowledge constructions of the peace movement generally, and peace educators in this forum, need to place indigenous epistemology within the central understandings and representations of our discourse. Indigenous peoples could well claim that their knowledge is as marginalised by the peace education movement as by any other group. Omission and silence are strategies of oppression as much as active oppression, as well the feminist movement has shown us. It is my assertion that the paradigms of peace education need to to be inclusive of indigenous perspectives on the nature of the world and appropriate human actions within it, if they are to achieve the truly global currency they seek.

The *Tjukurrpa* in Aboriginal Cultures

In the remainder of this paper I wish to present an introductory description of some of the salient features of the holistic knowledge of the groups of Australian Aborigines who live in the desert regions of Central Australia. Pitjatjanjara, Aranda, Walbari, Pintubi are just some of the communities in this region who use the common term which is discussed here. Throughout Australia, Aboriginal people share the forms of knowledge, with different naming in the local languages. This representation of the *'Tjukurrpa'*, commonly misunderstood and mistranslated as 'the Dreamtime' has been schematically presented by indigenous scholars from the Institute of Aboriginal Development, Alice Springs. The naming is important here and requires some explanation. When the earlier generation of structural-functionalist anthropologists (e.g. Radcliffe-Brown, 1931) explored Aboriginal society, they impressed their own understandings of the origin of the world on the stories that were told to them by the Aborigines. They invented the notion of 'the dreamtime', which endured in anthropological, educational and popular discourse as some Aboriginal parallel to the Biblical Garden of Eden or Greek mythology's Golden Age, events of the primitive, perhaps formative, but now irrelevant past. In fact, generations of missionaries set out to replace, quite forcibly, the notion of the Dreamtime with that of the Garden of Eden. The meaning-making frames these colonial intellectuals imposed on the Aboriginal world view were quite inappropriate. The distorted views on the 'dreamtime' actually facilitated the theft of the land and the efforts to destroy Aboriginal cultures. The re-assertion of the term *'Tjukurrpa'* is a re-claiming of the knowledge itself by Aboriginal people, and an affirmation of the conceptual clarity of Aboriginal languages in understanding the world.

THE TJUKURRPA



Moon
Sky
Stars
Sun
Animals
2.
Physical
World
Law
Cannot change (contrast with white law). It differs only a fraction between tribes
Dancing
Painting
Teaching
Ceremonies
General
Singing
Story telling
Capacity to adapt to change
Trees
Land
Waterholes
Sites
Rocks
Tracks
Lines cross with each other – strong events – points
Exists outside of time. Not past or future
Punishment
Increase care of country
1.
Human
World
3.
Sacred
World
Stories
People
Rules of behaviour
Family relationship
Secrecy
Who you can marry
Who's responsible for owning and taking care of different places
Ngurraritja
Tjukurrpaku waltja
Healing – seeing the future
Explaining the world; creation, destruction, change relationships
Example: Seven Sisters

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The core understandings that inform the various elements of this ontology are those of *relatedness* and *process*. The Aboriginal world is a systemic one, where the central nodes of the physical, human and sacred worlds are mutually constructed and sustained. Even the diagrammatic representation, as shown here, is heuristic rather than actual for, in the *Tjukurrpa,* there are very flexible boundaries between the physical, human and sacred worlds. They interpenetrate and identify with each other. The features of nature, such as landscape, do not represent but *are* spiritual phenomena, just as the people's sense of self is formed by the forces of nature and the spiritual realm. In the Aboriginal world view, for instance, the land can be literally addressed as 'mother' – from whom the people come and by whom their lives are sustained. This is not just an ecological recognition of the 'mother earth' variety, but goes beyond that, to a profound understanding of the sacred character of the land and one's kinship with it, entailing both rights and responsibilities.

This understanding has been symbolized in the stories of Ancestral Beings, creative powers who travelled to the unformed landscape and established its features and relationships as they moved around it, metamorphosing into a multitude of forms throughout the continent: plants, animals, minerals and rocks; water; the winds, indeed anything within the natural environment, including humans:

> in the time of *tjukurrpa*... the essence of life stirred in the land and beings arose from the earth in which they had always been inherent. They moved, as humans do, making camp, finding water, initiating the young, growing old, and quarrelling. In them was the *kurunba* or life-essence of all the animals, and all humans. (Mack, 1976, quoted in Jacob 1991, p. 11.)

In this way, life and the world were summonsed into being. The Ancestral Beings subsequently moulded themselves into visible features of the landscape, from where their presence and influence has continued. All things, including the people, were interrelated. Since the land was sacred and the source of life, all human activities were oriented towards its proper maintenance. Moreover, the land provided evidence of their origins, the rules for life and a stable, loving avenue through which the cultural expression of humans could be pursued:

> He came from the north of Collie, turning his big body, forming the hills and making the river... At the place we call Minninup Pool he gave his final turn releasing his people – the Wilmer. He gave them the laws and

languages and what they were to do. These people are still here today. (Wilmer Aboriginal Community, 1990 quoted in Jacob, 1991, p. 21.)

Also central to this set of fundamental relationships is the on-going existentialism of the system. Unlike the lock of Western cause/effect determinism into linear time and the inevitable entropy, whereby in both our science and our dominant religion are the notions of a foreseeable end of the world, the Aboriginal view is dominated by an understanding of the continuity of the world – the emphasis is not upon the creation but the process of shaping and the practice of maintaining the world. The spiritual forces that shape the world and give it life are as present and compelling now as they were 50,000 years ago, when the knowledge was first transmitted in song cycles that remain contemporary today. These song-cycles, called *inma*, are rich narratives that contain the concepts of a profound order in the world (Layton, 1986).

This realization of the fundamental interelationship of the human with other realms of phenomena, also contained a vision for wholeness and survival. For, accompanying the philosophic grasp of the *inter-relatedness of being* was also a recognition of *interdependence* – that the conditions of wholeness are sustained by the agencies of the various forms of life and, in this, the spirits have their parts and humans have theirs. Thus, the maintenance of the *Tjukurrpa* is a dynamic process of response and creativity, conducted by all forms of life from each generation to the next. Each of the life cycles of the animal world contribute to this maintenance of the *Tjukurrpa*, for instance. Every form of life, from the smallest and short-lived to the largest contributes, in their living out of their natural way, to the making and sustaining of the *Tjukurrpa*. So, also, it is the case that destroying the landscape and ridding it of its insect and animal life destroys the *Tjukurrpa*.

In turning to the human world, we need again to suspend our learned notions of what a person is, of how individual and group identity are formed and expressed. In the *Tjukurrpa*, each person is established in an identity that centrally locates them within the system of reality. Alienation is impossible except through ritual exile, while belongingness is constructed along a principle of being owned as well as owning: thus, a community who 'owns' a certain area of land, in the sense of enjoying exclusive economic and cultural rights to it, also belongs to the land. Their rights have reciprocal duties as custodians of the land.

The activities within the human domain are identified and regulated by the powerful establishments of the Law, which underlies and governs all aspects of social relations and behaviour.

> It's not our idea, it's a big law... We have to sit down alongside of all that Law like all the dead people who went before us. (Myers, 1986, quoted in Jacob 1991, p. 56.)

The Law entails the process of maintaining the central identity in the *Tjukurrpa* of the human, physical and sacred worlds. The Law exists outside of time, neither past nor future, but the functional mechanism of regulating the correct codes of human behaviour and relationships:

> the Dreaming does not end; it is not like the whiteman's way.
> What happened once, happens again and again.
> This is the Law.
> This is the power of the Song. (Marshall-Stoneking, 1990, p. 30.)

The Law recognises the existence and problematics of human agency:

> The *Tingarri* (ancestral spirits) gave us Law. To be strong, you have to hold that law tight. (Tutama Tjapangarti, in Marshall-Stoneking, 1990, p. 91.)

Thus, the complex prescriptions on social relations, for example, in respect to kinship, reside in the Law, whose purpose is the peaceful coexistence of all living, physical and spiritual forms. Kinship includes forms of distribution of responsibility for the maintenance of the *Tjukurrpa*, as well as one's identity within it. All knowledge was contained within and circumscribed by the Law. Knowledge was of the Law, the 'way', and embraced every aspect of life from birth to death. Upholding the Law meant that the *Tjukurrpa* and the balanced well-being of human and other life forms and the natural physical world were sustained. Within the *Tjukurrpa,* also, were the appropriate methods of transmission of knowledge, the education of the people, based around notions of 'readiness' and 'life-long learning'. Moreover, the Law prescribed the methods of conflict resolution, again with a view to sustaining the fundamental relationships on which survival and well-being depended. Consensus in decision-making, education in self-regulation and collective responsibility, along with clear, largely non-violent sanctions, often involving 'shaming', avoidance and humour served to maintain social harmony.

Given that Aboriginal culture healthily survived for 50,000 years, it should be noted that the *Tjukurrpa* was a dynamic and flexible system, adaptable to the vast range of geographical, climatic and human diversity across the continent of Australia over this vast time. Aboriginal cultures were characterised by interaction and change, far from being a static maintenance of conservative primitivity over many thousands of years. However, in many respects, Aboriginal societies have been depicted as an extended 'dark ages', prior to the coming of the dynamic European 'light'.

This feature applies nowhere more so than in that of technology. The technology of Aborigines has been held to be primitive indeed, when compared to the inventions of the Europeans. However, in technology, as in all forms of human activity, the principle of working within the domain of the *Tjukurrpa* was maintained. In made objects of all kinds, whether they be ceremonial art-works or tools for survival, resided the same spiritual essences as in the landscape. Trade around the continent, or daily gathering of sustenance, or the activities of decoration and painting or singing were all alike in their shared identity of belonging within the *Tjukurrpa.*

Conclusion: Dreaming Peace Education

This discussion has set out to convey the fundamental notions underlying the discourse on being or ontology of the Aboriginal people of Australia, taking the language of the groups of Aboriginal people in Central Australia in using the temn *Tjukurrpa* as a clearer notion than the more common Western phrase of 'the Dreaming'. My intention has been to attract the attention of peace educators to an awareness that the insights of a holistic, systemic, interdependent world of humans and other forms of nature, which underlies the socially critical and transformative project of peace educators, has parallels and experiential precursors not only outside the domains of Western social theory, but within societies that the West continues to oppress and destroy; that the indigenous people of the world are struggling to preserve and assert the very values and forms of social organization which peace educators are trying to promote.

I have used an example from Aboriginal cultures in Australia but, as I suggested earlier, there are many points of commonality between the epistemologies of the world's indigenous cultures. For example, the four principles of the code of life of the *adivasis,* indigenous people currently threatened by the Narmada River hydro-electricity project in India, have a strong congruence with those of Australian Aborigines: *susangat*, the fundamental principle of harmonious coexistence with the environment; *samanta*, being equality of people; *samuita*, indicating collective action with mutual consent; and *sharkaria* meaning co-operation (Schechla, 1993, p. 1-6). Similarly, the Mapuche people of southern Chile, or the indigenous peoples of America assert similar values. The central relationships expressed in the diagram of the *Tjukurrpa* have been understood by these cultural nations for thousands of years.

The concerns of this paper have been predominantly theoretical, in their focus on world-views and paradigms of peace education. I have suggested that there is an imperative for peace educators to include indigenous perspectives in their theorising, at the very least to end the ethnocentric bias in what claims to be a global paradigm. I have also indicated that the holistic paradigms of indigenous peoples have a lot to offer peace educators in their insights and approaches to appropriate and sustainable societies.

I would like to conclude by reflecting back the actuality that much of the work of peace educators is of direct and indirect benefit to indigenous peoples engaged in often solitary struggles for survival. Promoting issues such as universal human rights, anti-racism, exposures of the arms trade and state terrorism, educating about protecting the environment, opposing debilitating development and tourism, the promotion of cultural diversity, examining colonialism and neo-imperialism of multi-nationals, and insisting on the rights of women – all of these and the many other concerns of peace educators are directly relevant to the causes of indigenous peoples.

Returning to the realities of the many global conflicts involving indigenous communities, with which this discussion opened, a recognition of indigenous world views, of how the land for which the people struggle, usually nonviolently, to retain forms such a central dimension of their identity and way of life, of how they *must* resist invasion, destruction of the environment and their cultures – understanding of these things can only contribute to the task of peace educators in bringing the world to be a safer, sustainable place for all to share.

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part 3:
conflict resolution

CONFLICT-RESOLUTION SKILLS CAN BE TAUGHT

Benyamin Chetkow-Yanoov
School of Social Work, Bar-Ilan University
Ramat-Gan 52900, Israel

Introduction

After I became an Israeli citizen, I experienced a growing urgency to put my social-science and social-work knowledge into a framework suitable for use with school children. Since it takes a long time to achieve personal maturity, or to learn the skills of inter-group cooperation, I wanted to start teaching conflict resolution in a systematic way as early in the life cycle as possible (Chetkow-Yanoov, 1991).

Furthermore, most human attitudes and behaviors seem to be learned. For example, in my years as a summer camp director, I found that children's fear of water (in the swimming program) was always learned from one of their parents – actually, babies can learn to swim before they can walk. Children learn to be wary of snakes around the age of two. Disrespect for unusual skin color, shape of eyes, or differing religious practices comes later. In the catchy words of the musical South Pacific:

> You've got to be taught to be afraid
> of people whose eyes are oddly made
> and people whose skin is a different shade
> you've got to be carefully taught.

Similarly, years of formal and informal socialization teach us to respond aggressively to real or imagined attacks, and to use violence or go to war when faced with demands or threats.

These various considerations motivated me to participate in the development of three different curricula for teaching conflict resolution in the Israeli public schools.

The Contribution of Education to Conflict Resolution Contemporary

Social science contends that human nature is not intrinsically violent or warlike (Smoker et al., 1990). If we have to be taught to be wary of strangers, or to be anti-Semitic, racist, sexist, or not to respect old people, we can also be socialized to trust, to appreciate others unlike ourselves, to cooperate, and to respect the law. We can learn how to negotiate, to mediate, to compromise, to share, and to bargain in conflict situations.

Since the public schools have long helped socialize young persons into roles and attitudes considered essential for adult citizenship, formal education efforts must now prepare young persons, adults, and third-age seniors for a peaceful life-style within a framework of pluralism. For this, the incremental processes of education are central (Harris, 1988). It is also important that peace education be initiated in stable settings like a university, and that such efforts receive a level of prestige commensurate with that of our national military academies.

At the fourth conference of the World Council for Curriculum and Instruction (which took place in Edmonton, Canada in 1984), a keynote speech suggested that while education attempts to be nonpartisan, it cannot stay neutral between justice and injustice, cooperation and domination, or between peace and violence. Education which does not emphasize the importance of international understanding and peace is mere training and instruction. In education we must choose whether to socialize into the existing order, or to teach that every social order can be changed. If teachers and pupils learn to conquer situations of domination, oppression and negative forms of dependence, we may become actively united with other people who act the same way – regardless of sex, nation, race or culture.

Curriculum Goals

Peace education enterprises call for content and techniques which contribute to the learners' cognitive enrichment, to their practical skills, and to their attitude formation. Specific learning goals might include:

Increasing objective knowledge about the diversity of people, viewpoints, and ideologies in one's country, and of the tensions between them;

> Helping learners understand the influence of attitudes and feelings on human behavior in situations of enmity and of cooperation;
>
> Analyzing the concept "peace" as both a state-of-being and an active process – as well as to enquire into the major obstacles to peacemaking;
>
> Teaching the dynamics of power, conflict, and their patterns of escalation ... in interpersonal, family, inter-group, organizational and community settings, as well as to school pupils who learn the fundamentals of non-violent ways to resolve their own conflicts;
>
> Helping learners take part in simulations and other participatory learning-situations, in order to master some skills and techniques in conflict resolution; and
>
> Bringing about constructive encounter meetings (and other forms of communication) between members of opposing political parties, religions, ethnic/racial/language groups, social movements – in order to challenge stereotypes, develop trust relationships, develop self-awareness, and search for projects of mutual benefit.

Eight Examples of Available Teaching Technologies

So many diverse curricula exist today that it may be difficult to choose among them. For the purposes of this paper, samples of available teaching materials have been selected on the basis of the age-level of their intended learners – from nursery children to adults. A summary of the basic characteristics of these materials is presented at the conclusion of this paper.

1 Resolving Conflicts in Nursery School

In February 1991, during one of my workshops in South Africa, a local (white) teacher told about a kind of conflict resolution which she initiated in her nursery school. At the beginning of each school year, she introduces her little ones to a special corner which contains an "ear-chair", a "mouth-chair", and a "friend-chair".

When any two children get into a fight, they sit alternatively in the mouth and ear chairs for two minutes. During this time, the mouth person tells his/her side of the problem and the ear person listens silently. After two minutes, they switch chairs, and the former talker now listens to the former listener. If matters have been sufficiently clarified by this process, the two children shake hands and go back to their former activities. If they still feel tense or unhappy, they may invite any other third person (e.g. another pupil, the teacher, the janitor, a parent) to fill the friend-chair, and they all talk together until they resolve the conflict.

Our informant explained that this system is generally effective at its basic level, seldom requiring the help of a third person (in the friend-chair) to settle the dispute. She was pleased to tell us how comfortably nursery children internalize the idea that listening to each other works better than hitting or screaming. Although she had not checked personally, she was convinced that the format could be equally effective in black, colored, or integrated nursery schools.

2 Languages as a Vehicle to Peacemaking

Concerned citizens in every country might lobby for a national policy that all children be taught two or three languages – their own (local) one and two others. In Israel, for example, all pupils learn Hebrew, Arabic has become compulsory in all the Hebrew-speaking Jewish schools, and all pupils must learn English as a third language. A norm of tri-linguality is also found in countries like Holland or Switzerland. Such a practice, worldwide, would give all children access to another world view, as well as help them internalize the reality that their group, unique as it is, is not the only one on the planet.

Freudenstein (1992) takes the idea one step further. The teaching of the English language can go beyond merely acquiring linguistic skills and communication competence. The curriculum might also guide pupils towards living peacefully with speakers of other languages. Documents, class activities, exercises etc. can be used to link learning any foreign language with peace education.

In this connection, concerned citizens might insist that all school children be exposed, from the pre-nursery level, to objective information about, as well as to the language of other ethnic groups living in their region. These groups of language-learners should also encounter each other in structured educational situations throughout the grade and high-school years. Parallel sophisticated programs should be set up for their parents – who often have to cope with the ignorance, anger and fear which they have accumulated over a lifetime (Chetkow-Yanoov, 1985; Wein, 1984).

We must ensure that existing texts and films – in all programs and curricula – have been cleansed of bigoted stereotypes. Of course, sensitive training programs must be arranged each year for classroom personnel who are to teach such innovative curriculum content (Crane, 1986; Freudenstein, 1992).

3 Grade-4 Pupils Learn Peer-mediation

Based on developments in San Francisco (described in section 6 below), a team on Canada's west coast developed a set of lessons for grade-four pupils (Davis, 1983; Kalmakoff, 1986). This curriculum was the joint product of the teaching staff of a grade school in Burnaby, B.C., of the Public Education for Peace Society of New Westminster, B.C., and of the Faculty of Education of Simon Fraser University, also of Burnaby, B.C. Geared to children aged 10, this curriculum includes such content areas as:

Lesson One: *Conflict*
    Definition of conflict.
    Examples of personal conflict situations.
    Analysis of causes of personal conflict.

Lesson Two: *Conflict Resolution*
    Analysis of personal conflict: point of view.
    Alternative resolutions to personal conflict situations.
    "Win/win" resolutions.

Lesson Three: *Handling Anger*
    Definitions of anger.
    Examples of anger-producing situations.
    Usual angry responses.
    Hurtful and non-hurtful responses.
Lesson Six: *Images of the Enemy*
    Analysis of hate: How it affects behaviour.
    Video: "Neighbors".
    Transition from conflict on the personal level to conflict on the international level.
    Analysis of causes of international conflict.

Lesson Thirteen: *"I Can Do...."*
    Identification of concrete actions for peace.

Prioritizing actions.
Co-operative planning of steps towards taking action.

In a stimulating article on "Peaceful Playgrounds", Cheatham (1988) reviewed various efforts to engage school children in mediating classroom and playground disputes. One charming picture shows a grade-school girl, wearing a "Conflict Manager" T-shirt, listening intently while mediating between two of her angry male peers. Cheatham approves Tom Roderick's assertion (1987-88) that resolution of conflicts should become the fourth "R" (along with reading, 'riting, and 'rithmetic) in the curricula of grade and high schools all over the United States. Children who have learned this kind of grassroots peacemaking are expected, later in life, to be able to make connections between their personal conflict-management experiences and peacemaking requirements on national and global levels (Brager & Jarin, 1969; Fisher & Ury, 1983).

4 Computerizing the Junior High-School Curriculum "Neighbors"

A voluntary association of Jewish and Arab teachers, psychologists, and social workers have devoted the last eight years to producing educational materials on coexistence for Israel's Jewish and Arab junior high schools. Some of the organization's accomplishments include:

> Developing a curriculum of lessons, both in Hebrew and Arabic, for teaching coexistence (knowledge, attitudes, and skills) in Israel's junior high schools. The Hebrew text has been officially approved as a program of choice by the Ministry of Education;
>
> Holding intensive teacher-training workshops each summer, along with some follow-up workshops during the school year; and
>
> Pioneering parallel local community workshops for parents of the children in the program.

Between 1984 and 1990, an average of 10,000 Jewish and Arab junior high school pupils have studied the curriculum each year.

Although the organization has worked for years to create and improve its "Neighbors" curriculum, the idea of teaching parts of it by means of computers is recent. Social-science researchers have demonstrated that if the computer is employed creatively in educational settings, it can serve as a powerful tool for widening students' cognitive processes as well as for improving their interpersonal relationships (Fisk & Taylor, 1984; Hamilton, 1981). Interaction with the computer and with classmates can stimulate such collaborative activities as constructive controversy or sharing of resources. Because learning in such an environment is interactive but at the same time independent of time and distance, it offers educational opportunities which are different from the typical face-to-face classroom.

"Neighbors" started using computers in order to enhance both the cognitive development and intergroup (or intercultural) perceptions of pupils in one Jewish and one Arab junior high school within Israel. A joint team of teachers, "Neighbors" staff, and computer experts met during the summer of 1990, and worked out a basic action-plan for the two schools. During the 1990-91 school year, volunteer experts prepared a computerized learning-curriculum based on the Neighbors program, trained some teachers to use it, and launched it. It was still operating during the 1993-94 school year.

5 A High-School Curriculum "The Pursuit of Peace"

On the assumption that distrust, prejudice, and racism are learned behaviors, I prepared a series of lessons to enable the teaching of trust, tolerance, and peaceful ways to resolve conflicts (Chetkow-Yanoov, 1985). The principles and skill exercises in each chapter of this book were derived from social work practice as well as from my personal experience in the field of Arab-Jewish reconciliation in Israel during the early 1980's. Many of these lessons later proved relevant in other pluralistic socio-cultural settings characterized by inter-group conflict.

The text contains the following chapters:

Various ways to introduce the topic in a classroom.
Simulation of the cost of competition vs. cooperation.
Typical dilemmas in majority-minority relations.
Defining the concept "peace".
Hostility, stereotypes, and trust in human relations.
Victims, victimizers, and archetype behaviors.
Know your neighbor who lives in the land.
Games and other cooperative classroom activities.
What is human nature like?
Conflict and conflict management.
How are peace treaties made?
What the ordinary citizen can do to enhance peace.
A redefinition of "active" citizenship.

Findings from the field: peace studies in practice.
Going beyond education.

I am convinced that this sort of curriculum, taught by properly trained personnel and backed by school administrators, could equip teen-agers with facts, attitudes, and beginning skills for making co-existence work.

Parts and combinations of the above curriculum were tried in the school systems of four Jewish and two Arab municipalities. Some of the basic ideas soon appeared in other educational efforts in Israel, and in a week-long workshop for immigration workers in Sweden. Gradually, I became convinced that the field of peace education can be enhanced by what the social sciences and the helping professions know about human motivation and behavior (Rogers, 1965; Burton & Sandole, 1986).

6 Adults Settle Disputes at the Grassroots Level

San Francisco is credited with the first training of local residents to function as volunteer mediators of grassroots-level conflicts (Shonholz, 1984). This program developed a formal curriculum for training local volunteers to function in conflict-resolution panels. A 1984 manual lists such curriculum units as communication skills, outreach, case development, getting cases to hearings, managing the panel during hearings, and advanced conflict-resolution work. Such topics are taught in order to equip neighborhood volunteers with capacity to intervene early in local disputes, to create a safe place for expression and resolution of such conflicts, to reduce the potential of violence, and to enhance the quality of daily life at the neighborhood level.

This model spread rapidly within the criminal justice system. By the end of the 1980s, Rogers, Kanrich & Steinhouser reported that 1,500 citizen volunteers were active in community dispute resolution throughout New York State alone. They were donating their time, energy, and experience to conciliating, mediating, and arbitrating thousands of criminal and civil disputes a year!

As described above, this San Francisco initiative also gave birth to a curriculum for teaching conflict resolution to grade 4 children in the public schools (Davis, 1983).

7 Peace Courses at the University Level

Over the last decade, a number of universities in North America and Europe have begun to offer fully accredited academic courses in peace-making and/or conflict resolution (Harris, 1988; Wein, 1989). One, George Mason University of Fairfax, Virginia, U.S.A. offers a masters degree and a doctorate in this field. I advocate that such courses be offered at all schools of social work in all countries.

The curriculum should include lessons in theory, information-gathering or research, examples of conflict resolution interventions, supervised field practice, the reading of recommended texts, written assignments, feedback procedures which increase self-awareness, and examinations.

During the first years of any such conflict-resolution program, seminars and courses might be offered in the following areas:

i) Theory Courses

1. *Introduction to Conflict Resolution.* After learning basic concepts and definitions from the behavioral sciences, students look into causes and types of conflict, stages of escalation, some strategies for resolving conflicts, and some ways to rehabilitate conflict victims (Burton, 1991; Chetkow-Yanoov, 1987 & 1991; Deutsch, 1973; Eisler, 1987; Purnell, 1988).

This course serves as prerequisite for all other theory studies in this field.

2. *Theories of Human Violence and Potential.* In order to explore whether human beings are inherently violent, the concepts "aggression" and "assertiveness" are reviewed in biological, theological, and anthropological sources. Definitions of human nature are examined according to the values embedded in religion, psychology, Shakespeare, and a contemporary philosopher. The course looks at the nature of "trust" and "cooperation", as well as the impact of culture on archetypal behaviors within diverse population groups.
3. *Victimization and Persisting Conflicts.* Theories of crisis and victimization suggest that rage and revenge are at the core of continuing conflicts. This course examines these ideas, and suggest a range of therapeutic interventions which could help individuals, small groups, and ethnic populations to achieve release from victim behaviors. This is seen as a necessary prelude to their being able to function effectively

as parties in any conflict-resolution negotiations.

4. *Philosophy and Methods of Conflict Research*. Research literature is surveyed in order to apply relevant technologies to gathering data about conflict situations, monitoring interventions systematically, and evaluating the effectiveness of efforts made to resolve conflicts. Research sophistication is also required to test a number of hypotheses about conflict dynamics and escalation.

5. *Special Colloquium*. This forum would be used to introduce students to experts in the field from other universities, or visitors from abroad. They could, for example, listen to the wisdom of persons who have been engaged in the Middle East peace talks, or to United Nations personnel who negotiated the cease fire in Namibia. Students also investigate modern applications of traditional conflict-resolution practices like the Jewish *Din Torah* or the Arab *Sulcha* ceremony.

ii) Courses in Practice

6. *Skills and Techniques for Resolving Conflicts*. This course parallels the above introductory one in theory. Students first explore the principles of conflict de-escalation, basing their efforts in a number of conflict models. Basic principles of mediation, arbitration, negotiation, and treaty-making are taught as applied skills, through games, simulations, and field-work experiences in a variety of life settings (Bickmore, 1984; Lingas, 1988; Weingarten & Leas, 1987).

This course serves as a prerequisite for all other practice studies in the field.

7. *Alternative Dispute Resolution (ADR)*. This seminar examines a number of dispute-resolution formats which can serve as alternatives for the traditional court trial (or civic litigation). Students take a beginning look at such alternative methods as negotiation, mediation, arbitration, trial by peers, etc. The seminar includes lectures, simulation exercises, videotaping, and presentations from expert practitioners of ADR.

8. *Small Group Processes in Negotiation and Mediation*. This seminar demonstrates the relevance of small group process to conflict resol-

ution technologies – especially to basic processes of mediation (Chandler, 1985; Northen, 1969). The seminar includes some of the theoretic and skill essentials of negotiation, and exposes students to the implications of persuading parties to negotiate in family, labor relations, international, global-environmental and other settings.

9. *Computer-Assisted Intercultural Meetings*. Based on the work done in Israel, the class examines a curriculum of lessons which teaches coexistence facts, attitudes, and skills in pairs of computer-linked schools – and concludes with a hosting and visiting experience at the end of the school year. Students examine various applications of this format, and are encouraged to develop similar computer-based pedagogic programs.

iii) Special Fields of Conflict Resolution

10. *Women and Men in a Changing Society*. As Israel, located among the traditional societies of the Middle East, changes into a modern post-urban society, students examine the changing roles of women and men in the family, in the professions, in politics/government, and in society generally. Developments like the feminist movement will be studied and evaluated.

11. *Religious-Secular Dialogue*. As Israel becomes a modern country, it will have to find ways to serve the needs of both its traditional orthodox and its modern secular citizens. This course will look at reasons for the continuation of religious-secular tension in the country. A number of suggested interventions, including encounter dialogue meetings, will be studied and evaluated. New ways will be explored for loving our neighbor as ourselves.

12. *Inter-Group Relations*. As citizens in a pluralistic Israeli society, students are introduced to the many ethnically different Jewish and Arab-Palestinian groups living in the country itself, and in the Middle East generally. A review of inter-group relations in Israel over the past decades follows. The course includes experiencing an encounter with representatives of another group, and discussions of how all parts of Israeli society might start to practice the basics of coexistence.

13. *Labor Relations*. This course provides broad knowledge about labor-management relations in Israel and abroad – both in the public and in the private sectors. It focuses on labor organizing, negotiating collective bargaining agreements, grievance procedures, minority rights, and managing the problems of retrenchment or technological change. Lectures are supplemented with in-class role plays and small group mock sessions.

14. *Teaching Conflict Resolution in the Public Schools*. This course focuses on the utilization of social-work knowledge in grade and high school curricula of peace studies. Basic principles of social change, unlearning and relearning habits, human nature, and trust-building will be tailored to the needs of teachers, pupils, and parents. Participants will also review a range of interventions for making the administration of specific schools sufficiently flexible and democratic so that conflict resolution can be taught in a supportive atmosphere.

After the first full year of courses, and in accordance with an evaluation of results, courses should be adjusted to make them more effective. Also, presuming that the evaluation proves basically positive, the following three years can be devoted to developing such additional interdisciplinary offerings as:

Theological traditions and peace-making.
Conflict-resolution technologies in physical and human ecology issues.
Democracy in a pluralistic or multi-cultural society.
Images of peace in utopian communities, literature, and the performing arts.
The communications media in conflict and peacemaking.
Alternative futures and citizen action.
Directed reading and research.

Certainly, enough options are possible in order to offer a major in conflict resolution (Lundy, 1987).

8 Communicating Creatively in the Midst of Conflict

Human beings of all ages, when caught up in conflict situations, can learn a way of communicating which should help them de-escalate the conflict.

This process can be used by families in conflict, in labor-management disputes, by motorists in a collision, children from rival schools, secular humanists who clash with deeply religious believers, leftists who scream at rightists, neighborhood citizens who fight with city hall bureaucrats, street gangs, rival ethnic groups, feuding neighbors – if they are ready to change old habits.

In many countries today, groups and individuals are learning a process evolved by Dr. Marshall Rosenberg, an American psychologist. He developed what he calls a "Giraffe" or compassionate way of responding to anger and violence. When attacked by an upset person either physically or verbally, instead of reacting with anger, blaming or counter-violence, we can learn to give silent respect to our own emotions and then try to understand the feelings and unmet needs of our opponent (i.e. empathize with whatever might be causing them to explode at us). This process breaks the vicious circle of escalating conflict, releases energies to get our own needs met in a way that also meets the need of our opponent. It is equally helpful when we want to initiate a non-violent confrontation with someone else.

People who have learned Giraffe are able to respond compassionately to one another. Responding in this way requires a high level of self-awareness, and a willingness to learn how to be empathic. Empathy means deliberately projecting our consciousness (by means of imagination and fantasy) into the situation and feelings of another person, in order to understand what pain or passion might be making him/her behave as they do. We can empathize without losing our own identity, without becoming over-identified with the other person, and without accepting the other person's behavior.

Since many upset people generate conflict because of their own vulnerability or frustration, receiving compassion and empathy often enables them to feel safe enough to deal with difficult issues non-violently. Clearly, the offering of empathy is unconditional, is not judgemental, does not limit the other's range of choices, and does not include arguments about who has "the facts" right.

The basic framework for such (compassionate) communication involves the following four steps:

a) As a Giraffe person, we first *describe the behavior we are observing* in objective rather than judgemental language ("My father says that I cannot buy a motorcycle...").

b) We then *express the feelings* which we experience in relation to what we have just observed ("I feel sad and disappointed...").

c) Next we *describe the needs and desires* out of which our feelings have emerged. In other words, our feelings are based both in what we have observed and in our desires relating to such events ("I would have liked to be independent regarding my transportation needs...").

d) Finally, we *request the specific action(s)* which would allow our desires to be fulfilled. If people sometimes contribute to our discomfort (or prevent our needs from being fulfilled), we can request a change in their behavior. These requests should express what we want, rather than what we do not want, and also be stated in non-judgemental terms ("I'd like him to tell me what I could do to show that I am responsible enough to own a motorcycle").

To put the Giraffe process into effect, several preconditions are usually necessary. First, we need training and opportunities to practice the newly-learned skills in our daily lives. We need to feel secure, and that other important people in our lives support us. Workbooks and audio-visual aids are available for learning the basics, but these are best practiced in small-group settings with an experienced leader. Such a guided group experience seems essential for playing Giraffe roles, as well as for giving and receiving feedback (Green, 1990; Rosenberg, 1983).

Implications

The above curriculum models are based on social science principles relevant to motivation, human nature, social change, unlearning and relearning habits, and trust-building. They are meant to enable learners to develop simultaneously at the intellectual, the emotional-attitudinal, and the action-skills levels. Also, the program is meant to be applicable to events and values indigenous to the country in which they are taught.

Most successful peace curricula seem to focus their training efforts in accordance with certain principles. They are rooted in an appreciation of differences among various human beings and human groups (the essence of "pluralism"), no longer making cultural or national homogeneity the basis of citizen rights. Secondly, these curricula abandon "either/or" thinking in favor of "both/and" or collaborative efforts. Thirdly, their learning processes are geared towards participation rather than to preserve elitism or privilege. As one wit wrote: In a pluralistic world, there are no strangers. It follows that in the education institutions of a peace-oriented society, power is to be shared rather than horded, and communication/feedback is always two-directional.

Participants are expected to learn to be responsible for their own behavior, to define strength in both physical and non-physical terms, and to apply these in their own lives – not in the abstract or at some distant international level (Bickmore, 1984; Kalmakoff, 1987; Kreidler, 1984). Similarly, teachers who have learned to speak in the Giraffe way might serve as role models for the pupils in their classrooms, in the school yard, and in the neighborhood around the school.

Actually, the teachings described in this paper are based on an assumption – that it is possible to educate all age-groups towards greater psychological and political maturity. In the UNESCO bulletin called Features (Derksen, 1982), such maturity is operationalized to mean that we human beings can:

1 Learn to recognize the relativity of our own viewpoint,
2 Become receptive to the norms and values held by others,
3 Recognize, and become capable of coping with, our own aggressiveness,
4 Learn to handle personal conflicts in non-violent ways,
5 Overcome the tendency to resist change, especially if it means I have to change my habits or my cherished beliefs,
6 Stop analyzing problematic situations in terms of who is right or wrong (i.e. innocent or guilty), and
7 Make educational plans which are not distorted by excessive expectations of ourselves or of others.

We should be trying to produce more flexible human beings, happy with their own identity, and capable of appreciating others for their unique qualities – in an increasingly pluralist world.

Peace learning can also be reinforced by a positive educational climate. Well organized schools, increasingly open to democratic patterns of educating and cooperation with other agencies, are essential for the success of education for peaceful living. Peace-making knowledge, attitudes, and skills, like reading or mathematics, should be taught and retaught several times during a person's learning career. The continuum of conflict resolution might start in nursery, with the three chairs format as well as the songs and folkdances of other peoples. Learning to speak and read several languages follow. Grade 4 pupils should experience being a "conflict manager". In junior and senior high schools, peace-making courses can include formal academic content, and be supplemented with educationally-focused encounter meetings with members of another group or culture. Courses taught at universities would strengthen the thrust with audiences of adults and might be supplemented by continuing education programs for retirees.

The above teachings should be reinforced by programs and articles in the mass media, in popular music, in the theatre, and in both fiction and non-fictional literature. In fact, the time has come for us to merchandise our accumulated experiences, insights, and generalizations about conflict resolution in "packages" which can be learned by normal people in all walks of life in all countries. However, we must make sophisticated efforts to press beyond the status quo, to make plans to influence social policy, and strive for the emergence of well-informed public opinion. The implementing of peace education cannot be left to others.

Summary

This paper reviewed what education and social work might contribute to the field of conflict resolution. It assumes that peacemaking attitudes and skills can be taught and should be part of the curriculum of all public schools and universities in every country. The rest of the paper described a diversity of available conflict-resolution curricula geared for nursery, grade school, junior high school, high school, university-student, and adult learners.

Note: This paper is based on contents first published in the *International Journal of Group Tension*, 1992, *22*(4), 277-290. An extended version of this material was presented at the IPRA conference in Malta, and appeared in *Peace, Environment and Education*, 1994, *18*(4), 3-22.

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CONFLICT RESOLUTION IN CHILDREN

Di Bretherton, Linda Maree & Andrea Allard
Department of Psychology
University of Melbourne
Parkville, Victoria 3052
Australia

Concern about the Level of Violence

There is increasing concern with the level of violence in our community. Within Australia National and State committees have been established to investigate the dimensions and causes of violence. Mugford (1989) notes "There are devastating consequences of violence to individuals and their families in terms of their physical and psychological health...The implications for health, welfare and criminal justice provision are staggering. In 1986-1987 refuge funding in Australia cost $27.6 million and this is the tip of the iceberg." (p. 4). The National Committee Against Violence estimated that one homicide costs the Australian Community a million dollars, money that could be better spent on other things.

One approach to reducing violence is to develop nonviolent conflict resolution programs to provide people with the skills to solve problems collaboratively and cooperatively. These programs also encourage people to refocus the way they experience conflict in their lives. They teach that conflict is a necessary component for growth and can lead to shared understandings, when dealt with in a positive way.

The case for teaching young children conflict resolution skills seems obvious. However, it can be argued that if such programs do not consider the root causes of violence then their impact will not be deep or lasting. Also, there may be a gap between what adults think they are teaching and what children are actually learning. In this paper we will consider two programs which help adults teach conflict resolution skills to children. *Dealing with Conflict* is a 10 week course for adolescents that is normally run in a classroom setting. *Afters* is a program for younger children which is designed for after school care settings.

Growing Up to be Violent

A number of researchers accept that attitudes toward conflict and the skills we acquire in resolving it, are initially learnt at home. The family is the forum in which most people learn how to communicate, solve problems and work co-operatively. Eron (1982) found in terms of interaction between parent and child, those parents who punish their children physically and express dissatisfaction with their accomplishments and characteristics, have the most aggressive children.

Within the family the idea of separate sex roles is established (Maccoby & Jacklin, 1974). Early in life, children are discriminated by social cues such as their clothing and name. While adults attribute different treatment to the needs of the child, a baby dressed in pink and called Jane elicits different behaviours from caregivers than the same baby dressed in blue and called Tim. Boys are discouraged from expressing vulnerability while girls are constantly reminded of their dependence in small ways. For example, fastening on clothing for children is more often at the front for boys, to encourage autonomy, at the back for girls, assuming the need for assistance. According to Lefkowitz, Eron, Walder and Huesmann (1977) "The literature on aggression is monotonous in the consistency with which it reports sex differences" (p. 89). Smith & Green (1974) found greater amounts of aggression (verbal and physical) expressed by boys than girls. Omark and Edelman (1975) report that male children from preschool to third grade were significantly more aggressive (hitting and pushing) than females. According to Cairns (1979) five times as many adolescent boys as girls are arrested for violent crimes (e.g., homicide, robbery, and assault). The National Committee on Violence noted that the most probable perpetrator of violence is a male aged between 18 and 30 years of age.

As the child grows, the gendered nature of behavioural differences is reinforced by television, toys, books and games. The Australian College of Paediatrics Policy Statement on Children's Television states that television has become entrenched as the most important socialising influence in Australian Culture. The causality can be seen as bidirectional. Children who are aggressive become socially isolated and watch a lot of violent television (Eron, 1982). Watching violent television reinforces and condones their aggressive attitudes and those who are already at risk are most vulnerable to the effects of television. War toys and their associated television scripts are gendered and reinforce the idea that males are active and females are passive. Action for boys is confused with violence, for example "action man" is a military figurine, and "action movie" is a euphemism for fast and copious slaughter with special effects. Girls, on the other hand, are offered dolls to care for rather than adventure. We would argue that both boys and girls love action, colour and transformation, but that this does not have to be linked with violence.

Walker and Browne (1985) suggest sex role training that encourages girls to be passive creates a sense of helplessness. Seligman (1975) showed that animals who experienced helplessness early in life were vulnerable to helplessness later in life and hypothesized that the same principle might apply to humans. Walker and Browne (1985) conclude that: "if women are to escape violent relationships, they must overcome their tendency to helplessness by, for instance, becoming angry rather than depressed, active rather than passive and more realistic about the likelihood of the relationship continuing on its aversive course rather than improving. In doing so, they must also overcome the sex role socialisation they have been taught from early childhood" (p. 192).

The School Context

Conflict strategies that are learnt at home may be brought to school and effect the incidence of aggression in the classroom. Transfer of learning may also go from school to home. Studies of aggressive children and adolescents have shown that cognitively based treatment can lead to changes in behaviour at home, school and community and that these gains are evident up to one year later. An aggressive response may be defined as an intentional act that injures or harms another person. It involves using power to violate the legitimate rights of others and is the insistence upon expressing one's own thoughts and feelings regardless of the feelings or rights of others.

Guerra & Slaby (1988) indicate a clear difference in skills and beliefs held by male and female adolescents. They argue that boys and girls develop sex-role related cognitive standards for seeking, interpreting, and responding to aggression. Their model integrates both the internal factors (e.g., the individual's temperament or constitutional propensities) and the external factors (e.g., social events such as physical punishment) which are seen as being influenced by the developing child's cognitive resources. They found that antisocial aggressive individuals were more likely (and low aggressive individuals less likely) to solve social problems by: defining problems in hostile ways; adopting hostile goals, seek few additional facts; generate few alternative solutions and anticipating few consequences for aggression. They also found antisocial aggressive individuals were more likely to hold beliefs legitimising the use of aggression, i.e. that victims don't suffer; that aggression increases self-esteem and that victims deserve aggression.

The effect of television and popular culture on the minds of the young can be considered in the light of these cognitive mediators of aggression and violence. Material which reinforces the idea that the world is a frightening and hostile place might incline young people to a more hostile interpretation of interpersonal events. Plots which suggest that force can only be met by force justify beliefs in the legitimacy of aggression. Stories which suggest that violence is the end of the story, the solution, rather than the start of a new cycle of violence, undercut an appreciation of the need to consider the consequences and costs of using violence. The idea that there is no choice forecloses on the search for other non-violent solutions. In other words, possible harm lies not only in seeing aggression and violence modelled by heroes, but also in the message about the type of problem solving techniques that are used. A cultural ethos of machismo, the Rambo genre, tends to narrow down the options. The emphasis is on winning. The alternatives to violence and the possible costs of violent solutions are not explored. Violent television and toys promote the idea that the enemy is less than human and that force is the way to solve things. Carlsson-Paige and Levin (1990) give some tips on handling children's war play which teachers and parents find helpful.

The *Dealing With Conflict* course (Bretherton, Hooper, Hooper, Nancarrow & Sedgman, 1989) aimed to help teachers who wished to introduce conflict resolution into their classroom by compiling a curriculum. A group of people experienced in teaching conflict resolution and mediation skills to young people pooled their knowledge. The endeavour was to document the practical tried and true favourites, activities which seem to work consistently. These "grandmother's recipes" could be shared with new teachers.

The aim of the *Dealing with Conflict* program was to develop students' awareness of the causes of conflict in their lives and to build skills in the positive management of conflict. The program was designed in four steps. Step 1 involves introductory activities which build group cohesion and allow the teacher to assess the classroom climate. Step 2 describes activities that can be used to build trust, respect for one another, self-esteem and self disclosure. Step 3 looks at the causes of conflict, the types of conflict young people experience and explores different ways of dealing with these conflicts. It introduces the concept of assertiveness as a desirable way of dealing with conflict. Step 4 details barriers to communication and ways of overcoming them using an assertive approach.

A study of the effectiveness of an intervention program evaluated the *Dealing With Conflict* course (Bretherton, Collins & Ferretti, 1989). Prior to the course males were significantly more likely than females to agree with the beliefs: that aggression increases self-esteem, helps to avoid a negative image and that victims deserve their victimisation. There was no significant difference between males and females regarding the belief that aggression is a legitimate response or that victims of aggression don't suffer. We found that the groups which received the conflict resolution training registered significantly improved scores for both problem definition and goal selection (perceived hostility). However, there was no significant change on the 5 beliefs measures as a result of doing the training. The evaluation, then, suggests that students undertaking the program became less hostile and were more able to search for creative solutions. However, the belief that aggression increases self esteem in males was not altered.

We believe there is a difference in being able and being willing to resolve conflicts nonviolently. Programs should identify and confront the internalised beliefs and attitudes of the students. These beliefs may have their roots in a culture which is socially unjust and which endorses, at the political level, the use of aggression to extend and maintain power. Social attitudes which allow groups and individuals to deny the rights of others and which condone the use violence, to maintain superiority and oppression on the basis of class, sex and race in order to preserve the imbalance of power in our society must, if the conflict resolution program is to be meaningful, be confronted.

The lesson we drew from the *Dealing with Conflict* evaluation was that it is not sufficient to give out a written curriculum, but that the adults need training. This also reflects a shift from written materials to a more active style of learning. As well the program needs to be monitored. We thought it would be interesting to work with younger groups: trainee rather than trained teachers, young children rather than adolescents. Given that the school curriculum places constraints on change, and that trainee teachers are expected to appear "in control" of the children, we decided it would be useful to shift the context of the program and place it in after school care.

The aim was to allow the trainee teachers to experience a more equal relationship with children outside the normal classroom pressures, as a preparation for using conflict resolution techniques in the classroom later in their teaching careers.

Out of school hours care is based either in schools or in community halls and differs from the classroom in that attendance is voluntary. Some child care workers believe there should not be a structured program because the children have a full day in school. Our observations in setting up the program were that spontaneous play scripts were heavily influenced by aggressive themes from popular culture and that free play situations in child care could result in vulnerable children being bullied. Child care workers informed us that as boys grew they tended to see after school care as babyish and to drift on to the streets, increasing the risk of contact with delinquent subcultures. The prevailing attitude amongst the workers seemed to be that "boys will be boys" and that aggression is natural. We decided it would be important to include child care students and workers in the program along with the teacher trainees. We also felt that gender should be a central issue, not only in the children and their relationships with each other, but also in the gendered behaviour of the adults, largely women, who care for the children.

After School Care

The *Afters* program provided the means to address gender issues through conflict resolution strategies on two levels: firstly, through working with adults and then with children. The adults were third year B.Ed. (Primary) students, and child care students who were trained over a six week period. Through a series of activities they were taught awareness of gender issues and conflict resolution skills. The facilitators then worked to develop these skills in groups of children in after school care settings. The groups were videotaped over a ten week period. The videotapes were used to give facilitators feedback about the way they ran their groups and to help them understand how their own gendered behaviour and beliefs affected their interactions with children. During this time they kept a weekly journal in which they reflected on their experiences of working with children.

The program was based on *Dealing with Conflict* but used activities suitable for younger children, such as puppet-making and plays to teach non-violent resolution of conflict and assertive communication skills, and focussed more specifically on gender. Conflict resolution skills need to be "done" rather than just talked about, with opportunities to practise over a period of time. With young children, activities like cooking, puppet making, movement games such as Tangles and Fruit Salad work well. Other activities that facilitators listed in their journals as being successful included: The Love Tree, Chinese Whispers, Story Telling, Feeling Box, Painting & Drawing, Self Advertisement, Special Person, Freeze, Pass the Parcel, Building a Machine. (See Bond, 1989; Borba & Barba,1978; Bretherton and others,1989; Callister, Davies & Pope, 1988; Canfield & Wells, 1976; Connor, 1988; Cutting & Wilson,1992; Kreidler, 1984; Kruper, 1973; Prutzman,1978; Wilson & Hoyne, 1991 and Women Against Violence Communications, 1984 for such activities.) This fun approach was necessary in child care where a more didactic approach would be seen as inappropriate.

The assumption underlying the *Afters* program is that problem solving skills can be learnt, giving the person a range of response options to choose from in any given situation, but because aggression is culturally condoned in boys, while girls are encouraged to be submissive, the teaching of assertion to boys will differ from teaching assertion to girls. The dichotomy between 'masculine' and 'feminine' is not set in stone but must continually be learned and relearned (Clark, 1989; Davies, 1988, 1989). How 'successful' one is may be determined by others' reactions to specific behaviour and interactions. When children do 'cross over' in their behaviours, that is, move outside of what is seen as appropriate to their gender, their peers and adults often will perceive that behaviour as outside the 'norm' and in need of correction. Thus, when a girl exhibits loud, demanding behaviour, because this is not widely understood as gender appropriate, she may well be viewed as an 'aggressive' girl and treated with dismissal or disapproval. However, when similar behaviour is exhibited by a boy, this may be read as gender appropriate. Similar actions by a girl or a boy may receive dissimilar responses.

The educational goals for boys and girls were shared. For example, both boys and girls needed to learn cooperative behaviour, active listening, assertive speaking, problem-solving strategies and negotiation. However, in developing these skills with children, the adults needed to keep in mind that girls and boys, because of their gendered experiences, had different starting points. Different skills needed to be emphasised for different children. For example, many girls had already learned cooperative behaviours but needed more practise in assertively speaking about their needs. On the other hand, boys required more work in active listening skills since many boys are not used to practising these.

Unlike many programs which address gender issues, the *Afters* program emphasised the need for girls and boys to learn and practise communication skills together. If girls learn about assertion in group with other girls, we are not teaching the boys to actively listen to the girls when they assert their needs. The conditions of assertion in a girls-only group will differ from those in a mixed group and there is no reason to assume that the skills will automatically transfer, particularly since girls tend to be ignored in mixed groups anyway. Conversely, if boys are isolated in all-boy groups the message that boys only need to listen to other boys is reinforced. Skills built and practised in the context in which they will be used tend to be applied more effectively than if they have been learned in a different context. The videotape showed that children who had learned the skills in a mixed group of boys and girls are able to use them to create more equal relationships even in the absence of adult guidance. The value of teaching these skills in mixed groups is especially relevant with primary school age children since this is the time when most boys and girls cease to play together (except in private).

The videotape was edited into a 28 minute documentary which has an accompanying booklet. The aim of the videotape is to present the information in a manner which is accessible to people working with children who would not necessarily read journal articles. This is an attempt to address the need for adults and children to work together in order to challenge the often-unquestioned gender construction of behaviour. When ideas about gender and unequal power relationships were initially introduced, a common response from many of the childcare workers and student facilitators was, "I treat every child as an individual". However, the video clearly demonstrates that some children, mainly boys, individually demanded and received far more than their fair share of the resources. Other individuals, mainly girls, sat patiently waiting, waiting, waiting for their fair share.

The videotape provided a useful means of reflecting on what was happening in the group, what worked well, what needed to be changed. For example, the videotapes indicated that when facilitators began working with the groups of children, there were some shared common misunderstandings about conflict resolution strategies. These included: facilitators confusing children's politeness with active listening; confusing being nice to the children with effective group management; insisting upon "cooperation" at the expense of addressing conflict within the group; and confusing compliance on the part of the children with effective resolution of conflict.

On the basis of video evidence, the adults' abilities to fully utilise the conflict resolution processes and to make the links between the suggested activities and the children's skill development varied greatly. The source of this variance was not only the ability to work with children but also the ability to be open to change. Some students were more able to "see" the videotape and reflect on their own behaviour patterns than were others. The program needed to be helpful and fun rather than personally threatening and stressful. How to get the right balance was a central question for us. The students needed to feel an atmosphere of trust if they were not to become defensive about the feedback they are given. This involved our listening in an accepting way. However, we did not wish to reinforce prejudices or miss opportunities to highlight the operation of gender inequalities. Just as the program was ending the students reached the stage of being comfortable with the group looking at each other's tapes. This was very useful as it allowed an analysis of what is happening, and for rerunning the tapes to decide if an intervention was well timed, could have been handled differently and so on. This gets past the habit students have of saying "I tried it and it doesn't work" for clearly it works for some of the people some of the time.

Journal keeping was important in giving the students a chance to state her or his own perceptions, to give the inner voice expression. The interplay of the inner intention as expressed in the journal and the outer view as recorded by the camera, proved to be a much richer source of information gathering and personal change than did the more conventional research approaches of questionnaires, quantitative analysis and so on. The problem is to help people "see" what is happening, how patriarchal values are manifested in the minutae of the momentary interactions of the group. The problem is to show the dynamics of inequality to people who are inside rather than outside the patriarchal tradition. The problem is not just that of the personal defenses of participants. We found that even the camera operator focussed on the boys, who were deemed to be doing something interesting, the centre of the action. Girls are more apparent as bystanders, observers to the action. If they do take the foreground they tend to be filmed in static close up shots for their beauty.

In the *Afters* program, the facilitators often commented on the advantage of working in pairs. This enabled them to share their thoughts and to reflect together on the progress of the group. A number of them chose to monitor each other's interactions with the children as a way of exploring the group dynamics. By providing each other with support and understanding, they were better able to grapple with difficult and complex issues and together were more willing to take risks in trying out new ideas. This cooperative approach was integral to the Afters program and enables adults to share their reflections. Through the use of the videotapes that they were able to monitor themselves, to check if what they were actually doing matched their intentions, and to reflect upon their actions.

I would now like to describe an excerpt from *Afters: Gender and Conflict in After School Care.* In this scene Doris has set Rose and Jemima a problem; there are two puppets in the play but only one ruler. Rose and Jemima explore a number of different ways of dealing with the conflict that has been posed. For many of us conflict is perceived as a negative force, this means that we rarely deal with it effectively. Those less effective, more common methods of dealing with conflict are acted out by Rose and Jemima in the spontaneous puppet production. They offer various solutions to the problem of the ruler:

Cut the ruler in half.....COMPROMISE
Sooky baby.....INSULT
Hitting.....PHYSICAL VIOLENCE
Boo Hoo.....CRYING
I'll do a suicide....THREAT
Goodbye.....WITHDRAWAL, AVOIDANCE
As Rose pops up on the other side.....TRYING ANOTHER ANGLE
Come on sucker make my day.....IMITATING TELEVISION
Sorry.....APOLOGY
And finally taking turns.....SHARING

Doris shows great patience, asking the children, "does that solve the problem?" until finally they arrive at a just and effective solution. The tape shows how young children are capable of generating a variety of creative responses to conflict and making informed judgements about the efficacy of different solutions. That is, it supports the idea that young children have the cognitive ability to learn conflict resolution techniques. The tape also illustrates how children incorporate aggressive scripts from popular culture: The implied revenge shooting "come on sucker, make my day" and two threats of suicide. This is a timely reminder that there are many influences on a child's thinking. Television, videos, rock clips, and other popular media present a particular view of conflict and problem-solving which runs counter to the ethic of nonviolence. They build a notion of masculinity that is based on aggression, violence and "power over". It will help to restrict the amount of violent television watched by young children and research has shown that talking through a program with adults modifies the impact of the violent portrayal of relationships on the children.

Conclusion

Teaching nonviolent conflict resolution to children is a worthwhile and important task. Violence is an expensive option and even very young children can learn more effective strategies for dealing with conflict. Programs such as *Dealing with Conflict* and *Afters* help adults to get started on teaching conflict resolution to groups of children, be it in school, after school care or other settings. However, the representation of aggression and violence in popular culture as natural and desirable masculine behaviour serves to undermine the endeavour. Also, adults cannot reasonably expect children, its least powerful members, to undertake the heavy burden of redressing the structural inequalities in society. That is, political action for wider social change needs to go hand in hand with the implementation of conflict resolution programs. Nor can adults see teaching conflict resolution as a one way street. To engage with this task is to hold up one's own gendered behaviour to scrutiny. As Sandra says on the videotape, the under- standing and skills fundamental to the *Afters* program are "really a life- long process". Nonviolence is not just a set of conflict resolution tactics: it is a different way of relating to others and being in the world.

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part 4:
children's ideas and the future

CHILDREN'S THOUGHTS ABOUT PEACE AND WAR ON THE THRESHOLD OF A NEW CENTURY

Emilia S. Sokolova
Universitetsky ave. 6, blok 4, apt. 50
117333 Moscow
Russia

Editor's introductory note: Some members of PEC sent in contributions for the PEC sessions at the Malta conference, but were unable to attend the meeting. One example of these contributions follows. Emilia Sokolova from Moscow sent a fairly long, three-part contribution, reporting on a series of empirical studies of children's thoughts about peace and war. Since the first part has been published earlier in our PEC Journal, we print now only the two parts not previously published by PEC (here called Part A and Part B) and refer the reader to further study of "Children and the new way of thinking: How a process develops" in "Peace, Environment and Education", 1992, *3*(2), 11-18.

PART A:
CHILDREN ON PEACE: THE VIEWS AFTER THE COLD WAR (USSR–USA, 1992)

Children in the USA and those living on the territory of the former USSR are the children of two nations which confronted each other for five decades. For many years they heard about each other as enemies. They were taught to fight each other if necessary. Now, owing to the persistent efforts of peace loving people, humankind is beginning to realize the futility of wars, the inadmissibility of nuclear war, and the acute necessity of prevention of violence in our lives. A process of developing a new thinking is under way. Children are involved in that process.

What is on our children's minds: What ideas and values attract them? What do these ideas suggest to us?

They say that children are more like their time than their parents, and it's true. Children absorb the spirit of their time. At the same time children, better than anyone else, show us the drawbacks of our society, the problems of upbringing, and the ways we can and must help them.

It has always been possible "to probe" into children's thinking with the help of research questionnaires which have been used both in the USA and the (former) USSR.

An investigation of children's attitudes towards nuclear war and peace developments in the world started in the USA right after World War II (1947). In the (former) USSR the interest in these attitudes developed later. Nevertheless, in both countries, though in different times, people considered the acute problems of children's well-being and their future very important.

Some attempts at comparative research have been made. The most comprehensive of them was the research conducted by Professor Eric Chivian, which was carried on during 8 years, from the late 70s to the early 80s. This study introduced the findings of Soviet and American schoolchildren's attitudes about nuclear war. First 293 Soviet schoolchildren aged 9-17 and 201 schoolchildren of the same age from California were surveyed; then a comparison of answers of 3372 youngsters aged 14.5 years and 2263 aged 13 from two regions of Russia (Tambovskaya and Rostovskaya) was made. (Popov, Chivian, Andreenkov et al., 1988; Semenova, 1990.)

The research program started at the beginning of the 90s by the Pedagogics for Peace Center, under the International Movement "Educators for Peace and Understanding", on the one hand, and teachers from the state of Washington from the "Accent on Understanding" organization, on the other hand, have contributed to this tradition of mutual international research programs.

The study considered here was entitled "We and Peace in the World". It consisted of four parts: 1. Questionnaire (7 open questions); 2. Short essay on one of the items on the questionnaire; 3. Drawing on one of the topics of the survey; 4. Personal data about the respondents. As in the case of our previous surveys, the questionnaire not only contained questions about war and armaments but was also aimed at revealing the children's attitudes towards peace activities.

1. DESCRIPTION OF THE STUDY

In the spring of 1990, 1051 students (ages 10-15) from 31 regions of the former USSR were surveyed according to this questionnaire. In the spring of 1992, 126 students (ages 11-14) from Pacific Junior High School in Evergreen School District, Vancouver, WA, USA were surveyed with this questionnaire. This was possible because of the good will and enthusiasm of Karen Owen – along with many other teachers and activists in the "Accent on Understanding" organization.

More details about the respondents can be found in Table 1.

Table 1. USSR and USA respondents

		GRADE				*GENDER*		
Number of Respondents		School Grade		Percent		Sex	Percent	
USSR	*USA*	*USSR*	*USA*	*USSR*	*USA*		*USSR*	*USA*
1051	126	5		22				
		6	6	23	13	Girl	56	60
		7	7	18	85.5	Boy	44	40
		8	8	20	1.5			
		9		17				

Regardless of differences in the number of groups, the comparison was possible because the ages of respondents, level of education, and proportion of boys and girls were approximately equal.

2. ANALYSIS OF THE RESULTS

The *first* question of the questionnaire calls for arguments for the impossibility of nuclear war; the *second* asks for opinions about the expediency of complete liquidation of armament; the *third* aims at finding out the thoughts about the process of conversion; the *fourth* and *fifth* inquire how to organize the educational process and upbringing in order to develop peace and nonviolent behavior in personality; the *sixth* and *seventh* questions aim at concrete steps toward living in peace and harmony.

2.1. Why cannot we allow nuclear war to break out? (Question 1)

The comparative data on this question can be seen in Table 2.

Table 2. Distribution of the answers to the question: "Why cannot we allow nuclear war to break out?"

No.		*USSR 1990*	*USA 1992*
1	Everyone will die (apocalypse)	77	41
2	A partial extermination of the earth, nature, human beings, etc. will take place	16	42
3	Answer of a general character (war has no sense, there is no reason for war, etc.)	—	12
4	Answers containing scientific arguments of impossibility of a war	5	5
5	No answer	2	—

According to the data a majority of the Soviet and a large percent of the American youngsters are absolutely sure that nuclear war is the apocalyptic end of the world. Such answers as "nuclear war will destroy all living beings" are found in about 80% of the Soviet responses, and about 40% of the American responses. A boy (USA, grade 7) writes: "The whole world will become like the Moon – a dark and lifeless desert".

Not everybody believes that the whole planet will be destroyed; some think that only a part, some regions on the earth might be demolished, that only people will die, etc. Such "partial" opinions are more characteristic for the Americans. A boy in the 7th grade (USA) writes about the possible war damages in New York as an example: "A nuclear bomb will demolish everything within a radius of 50 miles – and it'll be enough to kill everybody in New York". Another boy answers: "Everybody will be killed, maybe even I". Considering the answers containing the apocalyptical and "partial" opinions about war consequences it might be said that the American youngsters are more optimistic. However, this is a sad optimism with the realization that the children's anxiety about war is a very real thing. Discussing this topic American teenagers argued that they have: (1) Higher confidence in American weapons than Soviet children have in their own. (2) They have no experience with war and therefore their impressions of it are unrealistic.

It is interesting to note that both the Soviet and American schoolchildren are anxious and well aware of the destructive results of nuclear war in general. They mention: chemical unbalance, nuclear rain, hunger, illness, death from fright and stress, impossibility of medical help for the victims, shift of the axis of the equator, etc. At the same time nobody has used the term "nuclear winter". Answers including any scientific points in both groups are rather scarce, not more than 5 per cent of the respondents.

I think that the answers may be summed up in the following way: *children's notions about war are based on emotion rather than scientific information.*

There is also one more group of answers of the American youngsters in which they do not pay attention to the destructive results of war, but express a general opinion like "war is senseless", "no reason for war", "we do not want war", "we don't want to hurt anybody", "much money is needed for war – it's better to spend it on something else", "my friends might die in war" and others.

2.2. Is it necessary to dismantle the armament (is it worth doing)? (Question 2)

In both cases the majority is for arms dismantlement, considering it a peace guarantee. On both sides there are those who stand for partial disarmament. Surprisingly equal in number are the groups of those who are afraid of an unknown hostile force or who connect their safety with the presence of arms. At the same time it is important in our opinion that neither group mentions the USA or the USSR as a threat to the other. In 1981, I conducted a pilot study in a summer youth camp in Russia. The data I got then was full of "enemy images". Now (1992), American students see the only concrete enemy as Saddam Hussein.

Questionnaires filled in by the American schoolchildren are full of friendly requests for cooperation. One of them reads: "Jesus has made this world and we should not destroy it. We have to live in peace. The things seem to be settling down in Russia".

2.3. How may the dismantled arms be used? (Question 3)

The answers to this question we called "A Child's Eye View of Conversion". A great variety of ideas on how the dismantled arms can be used is contained in the questionnaire of the Soviet children. We refer to results described in the first article (Sokolova, 1992). The main use of dismantled arms application according to obtained data is agriculture. The respondents think that military techniques should be transformed into tractors, combines, irrigation equipment, etc. In the area of industry and transportation the children suggest making calculators, machines and machine tools, motorcycles, ambulances, technology. There are many suggestions concerning the use of arms for scientific purposes: space exploration, discovering and mining natural resources, meteorology. Young people dream about making toys, sports equipment, merry-go-rounds, recreational articles, artificial fireworks, or using them in theatrical productions.

Young Americans consider it possible to use dismantled arms for getting metal, producing machines and mechanisms, agricultural needs, space exploration, extinguishing fires, and bank security. Some suggest making "statues" out of metal, rockets for fireworks, for producing toys. 15 respondents (USA) think that arms are worth demonstrating at parades and museums. A girl (7th grade, Vancouver) suggests keeping arms especially for boys, because "they like looking at them". Like the Soviet children an American boy (7th grade, Vancouver) dreams about peaceful space flights. He writes: "If only we could make satellites of rockets they might be sent round the Earth or to other planets".

So according to the Soviet students the priority of transferred arms application must be agriculture and transportation, and to the American students it would be for house building and smelting arms into metal.

There are some answers in the American questionnaires according to which "nothing can be done out of arms and they must be liquidated as a symbol of force and violence". There are also some general answers like: "Something might be done with the arms". Those who omitted these questions are more numerous among the American respondents. Perhaps these issues were not as important to the Americans, or they lacked ideas of what to do with the arms.

These results, uncomplicated at first sight, reflect the core problems of our era, and the phenomenon of canceling confrontation between the two super nations. The ideology of armed parity prompted the two states to promote their concept, which in turn is reflected in children's thinking. This is *the first result* of the era of confrontation. *The second result* is quite different. Because they were taught to be prepared for war, the children have learned to hate war. And *the third result* is the losses suffered when the two countries focused their resources on their arms race policies. The former USSR may have suffered more. The great variety of suggestions on how to use the dismantled arms for peaceful purposes is evidence not only of children's fantasies but also of those many things which are lacking in their lives. In the USA these problems are not so acute, and that is why many children remain indifferent to the question of what can be done with the arms.

2.4. What can be done for raising children in the spirit of peace? (Question 4)

Opinions of the youth from the two countries on this question are shown in Table 3. It presents some sort of typical suggestions. The comparative systematization is based on the similarity in the content of the responses and takes into account the frequency of the mentioned ideas and recommendations by children.

Table 3. Opinions of the children on what can be done for bringing up people in the spirit of peace

USSR, 1990	*USA, 1992*
Talk more with children on peace themes, and now at school we are mostly talked to about war	Hear more about peace at school
It is necessary to introduce a special subject, issue a special textbook for schoolchildren	Conduct Peace lessons
It is necessary that a Peace lesson would be at least once a week on a school schedule	It's necessary that children should learn new ideas about different cultures, races, nationalities
We need computer peace programs, not war programs	Children should learn all the ways of strengthening peace and then choose the best one
It's necessary to introduce in all countries in the world a Peace lesson at which teachers should prove to children that peace is the core value nowadays	We need clubs where we can talk and do only good things
Study the Bible – it teaches peace	Only the Lord can bring us to peace
Teachers should not "fight" pupils	From his birth a child should know that he is loved
Boys should not fight at all	Everybody should be taught to love others and be patient
Children of all nationalities should be respected	A lesson of care is needed where everybody is taught to treat others the way he wants to be treated
Friendship and freedom are necessary at school	It's necessary to divert the children from bad influences, narcotics, alcohol
It's necessary that it will be as good at school as at home	All the fighting at school should be stopped
	Children should be taught to be friends, good manners, not to fight and quarrel
	There should not be a place for racism in school

American girls were more active than boys in answering the questions.

2.5. What can be done for strengthening peace by adults and children? (Questions 5, 6, 7)

The comparative Table 4 shows the results.

***Table 4.* Opinions of the children on what can be done for strengthening peace by adults and children**

USSR, 1990	*USA, 1992*
By Adults	*By Adults*
All presidents should meet and sign a non-aggression pact	One universal leader is needed in the world. Universal Congress and national sub-congress should rule the world
A lecture on peace should be read to everybody	Dictatorship should be forbidden
Arrange an international meeting where everybody can make life-long friends with each other	Leaders from all countries should meet and come to an agreement
A year of Clean and Healthy Planet should be announced	A World marathon should be held and people should be asked about their thoughts and nobody should be denounced
	To vote for anti-war candidates
	All people should speak a universal language
By Children	*By Children*
Create a children's fund called "We are for Peace in the World", and spend money from this fund on cultural development	Shoot an international TV show with the youth ages 16-18 explaining to adults how they can improve the world
Make friends and tell each other about the world	Write to the President
Prove to parents and all adults that peace is good	Draw pictures about peace and friendship
Everybody should draw a picture in which war is crossed out	Together with people of different nationalities to start learning the planet
Create children's organizations strengthening peace	Make friends with each other
Write a book about peace	Sing a song about peace together
Explain the meaning of peace to the juniors	
Organize international markets	
Learn well what is written in the Bible	
Preserve Nature	
Not to reproduce arms	
Take part in TV bridges	

2.6. Essay topics

The choice of essay topic shows the interest in one of the seven topics (questions) on the questionnaire. It may also indicate the theme on which one "has something to say".

Table 5 shows the American and Soviet students' interest in these questions.

Table 5. The choice of the question as the topic for the short essay

	Range of Question	*Rank # of the Question* USSR 1990	 USA 1992
I	Why cannot we allow nuclear war to break out?	1	1
II	Is it necessary to dismantle the armament (is it worth doing)?	7	6
III	How may the dismantled arms be used?	3	5
IV	What can be done for raising children in the spirit of peace?	2	7
V	What can be done for strengthening peace by adults?	4	4
VI	What (actions, meetings, etc.) could you propose for all the people of the world in order to support peace and make it secure?	5	2
VII	What can be done for strengthening peace by children?	6	3

It shows that, in both groups, arguments against nuclear war are of primary importance. In the second place there are questions about what should be done to strengthen peace.

There is a difference in the attitudes of USSR and USA students towards the process of armament, dismantlement and conversion. This problem received a higher priority among the Soviet children, while the Americans placed these questions in their essays less frequently. On the whole the Americans are more willing to touch on questions relating to the role of human and educational factors preventing war and strengthening peace. (They place question number 6 higher than the Russian children.) This fact requires additional research.

The first question as an essay topic attracted the attention of the 13-year-old American boys. The sixth question (about adults' activities for peace) attracted both boys and girls aged 13 (USA).

2.7. Drawings

90% of the Soviet and 92% of the American respondents drew pictures. Some characteristic features of the drawings attract one's attention. "An abstract reflection of peace" is drawn as a widely acknowledged emblem of the anti-nuclear movement. Among other symbols of peace we can see a picture of the globe, national flags (USSR-USA or some other countries), and a heart. These pictures are stereotypes rather than rich images of peace.

Apart from this group of "symbolic" drawings we separate some. These include the pictures of a man, people's unity, figurative solidarity of people. Such drawings are more frequently made by Americans, but they are also very schematic, usually "a round dance around the globe" etc. Pictures depicting people of different generations (families), of different nationalities, home, nature, and animals are very scarce. In the American group there are only five of them. Drawings made by the Soviet youth are more varied: the themes of space, ecology and conversion, pictures of animals, and buildings can more often be found in them. This depends also on the larger number of Soviet respondents. There are unexpected things: the Soviet children have drawn sweets, sugar and sausages – these things are also symbols of peaceful life for them.

Among the drawings made by the Soviet youngsters there are more concerning the theme of war or armies – almost one-fourth of them. There are only seven drawings like this among the Americans' drawings (six made by boys and one by a girl). There is quite a battle in one of the pictures drawn by an American boy in the 7th grade: tanks, helicopters, rockets, paratroopers, infantry, and everything is shown at the moment of action. Looking at this picture one can feel that the armies are ready to start firing. But there are two men between the armies, most likely representatives of them, shaking hands. One may guess the conflict is over or prevented in this picture. The young author of this picture is sure that the war conflicts may be settled by talks. The war theme in the pictures of the Soviet and American youngsters is depicted mainly with the help of crossed-out arms, which means they are against war and arms.

Observing the stereotypes and meagre figures of the drawings it is important to note that the pictures were made in class, without special preparation, and with other written tasks, but were not the core of the children's attention. But at the same time it is worth thinking over the results: *does it mean that there is not enough information about war and peace for children and youth which results in their stereotyped peace mentality which is the core value of modern personality, its world outlook, emotions and morals?*

As far as reflecting the peace theme, a comparison of the most frequent plots used in both groups is of great interest (Table 6).

Table 6. Classification of the pictures concerning the war-peace-disarmament problem

	USSR, 1990	*USA, 1992*
I	Pictures with symbols, emblems, etc.	Pictures with symbols, emblems, etc. + images of a man, people
II	Pictures with symbols, emblems, etc. + images of a man, people	Pictures with symbols, emblems, etc.

Conclusions

1. We see that children showed great interest in answering the questions. They did not refuse to answer. This topic seemed to touch them.

2. The fear of war is less than before. This is shown in answers, compositions and drawings. Analysis of the children's work showed that they are not as afraid of war as they were in past years.

3. Children understand the unreasonableness of war.

4. There is no enemy image in the mentality of either the USSR or the USA responses. It is possible to say that we have moved ahead from the time when the USA feared "The Russians are coming".

5. There is a feeling that there are some dangers which are not concrete and are not from Russia or the USA. There is need for some protection.

6. The children stated no scientific arguments against war.

7. The USA and Russian children showed different ideas for conversion of weapons but this idea seemed to be more important for Russian than for American kids.

8. Children described the perspective of peace education and expressed their needs. They think we should teach more about peace. They want to know

more about peace as they study different subjects in general education. They want to learn about peace in their clubs and extracurricular activities.

9. Both sides were dissatisfied with the atmosphere at school. The Russian children criticized their teachers, while the American children criticized their peers and aggression between children. American teenagers (we were discussing the data in the classes of USA's schools) gave the arguments that the "diversity among schoolchildren" was the main cause of conflicts between them – whether it be a difference between race, culture, or background. American schoolchildren are very competitive in everything from school work to extracurricular activities. The cause of this is probably once again the differences among them. They are forever trying to prove themselves. The mass media reinforce these ideas and stereotypes, therefore creating more conflicts and violence.

10. They all want to be loved from birth.

So, here are the thoughts and feelings of children from the two countries whose historical past and cultural traditions are different, who live in quite different conditions. But despite the differences the global problem – the desire for peace – has made children's minds somehow alike. The essence of their thoughts is the desire to make friends with each other and help each other. Both Soviet and American children dream about a peaceful world full of love and kindness. The findings of this survey show that there is a solid basis for a peaceful future in our children's thinking. The results also encourage us to be energetic in Peace Education.

PART B:

NEW REALITIES AND THE CHILDREN'S ATTITUDE TOWARDS WAR AND PEACE (RUSSIA, 1993)

Time is passing. It brings a lot of positive and encouraging changes. However, new problems appear with change and unpredictable consequences of the changes are also revealed. For example, humanity, free from the superpowers opposition and the danger of global nuclear war, has been faced with wars of another kind – civil, interethnic, criminal. In the conditions of the contemporary world with its mutual links they became a global problem.

Observing the changes in the mind of the children during recent years, it is illogical to ignore the influence of the new realities on the children's attitude towards "war and peace" problems, violence, interethnic tolerance, etc. In 1993 we made a survey again. For this one our assistants were from the Central Railroad Worker's Children's House and the Department of Education in the Railroads of Russia. Due to the rapid increase in the transportation costs it was a one-time opportunity to organize the survey among children.

In the questionnaire named "Your opinion", the questions of the previous surveys about war, peace, disarmament, peace education etc. were included, although some questions concerning the children's attitude towards persons of another nationality were added, as well as several others. On the following pages we describe the results.

1. DESCRIPTION OF THE STUDY

Schoolchildren of 11 schools took part in the survey. These schools are located in different regions of the country and are supervised by the Railroad Ministry of Russia. The total number of questionnaire copies is 472.

Social and demographic characteristics of the participants are:

Age: 10-14-year-old schoolchildren of 4th-9th forms. The smallest group (5 %) consisted of ten-year-olds. The other age groups are equally represented from 18% to 21%.

Sex: 59% were girls and 41% were boys. This may be considered a fairly even distribution of the participants according to their sex.

Nationality: Most of the participants were Russians, though there were a few Tatars, Ukrainians, Uzbeks, Armenians, Estonians, Chuwach, Mordva.

Place of residence: 71% of the participants of the survey live in small towns, 17% of the respondents live in small settlements, or at small railway stations, situated quite a distance from any settlement, and only 12% of the children live in large cities. This shows that results of the survey are based on the opinion of the children who live in Russian remote places (Russian "glubinka").

Areas: The survey was carried out in 7 main regions of Russia: Central Region, Chernozem Region, North Caucasus, the Urals, Siberia, Beyong Baical Region, Far East, which means that through the questionnaire we managed to communicate with the children living in almost every part of Russia.

2. ANALYSIS OF THE RESULTS

The questionnaire supposed that the children would express their opinion: about war, peace and armaments; about different nations, ethnic conflicts and the ways to peace and consent; about their concerns and dreams; about their favorite games and toys.

What are the results of the survey?

2.1. About war, peace and armaments

Analysis of the answers located one shocking result: an abrupt growing fear of war. The answers to the question "What are you most afraid of?" was in 90% of cases "of war". The question "Is nuclear war possible in our time or in the future?" was answered positively "yes" by 59% of the respondents (Figure 1).

Such a level of fear among children was registered only during the peaks of confrontation of the two superpowers. The end of the cold war and the disarmament campaign have considerablly reduced the fear of war, of nuclear war in particular. It might seem at first sight that the nuclear tragedy threat had been pushed aside, and a new era of peaceful development of the world civilisation had arrived and, alongside peace, come into the souls of children. This was proved by the results of the opinion polls carried out among children in some countries during the 80s and 90s.

However, our time has brought the children's psyches back into the state of mass alarm, caused by the possible beginning of new military events. Let us compare the following data: in the mid-80s the possibility of nuclear war was admitted by 37% of the participants of the surveys, in 1992 the number of children supporting this opinion shrank to 23%. And according to the results of 1993 this number has become almost 60%. It is obvious that this is connected with severe armed conflicts in the former USSR, in Europe, and on other continents, coupled with the growing economic, social, political and national conflicts in some regions. It is also the result of a suddenly emerging antagonistic attitude toward other cultures, ethnicities and religions.

The fear of war naturally changed the children's views on the necessity of disarmament. Thus in 1990 only 26% of the respondents considered that it was not necessary to destroy all the armaments while in 1993 the percentage grew to 68 (Figure 2).

It is worth emphasizing that the children have become more convinced that there is a threat of nuclear war, of invasion, and that one must be on the alert and must keep the weapons "to be on the safe side". Some of the participants think that the weapons are needed to struggle with the mafia, with criminals and with armed groups.

Some examples of the children's answers will follow:

"One can't live without weapons, as there may be some invasion from outside the country". "Our society hasn't yet lived till the time when military actions have been rooted out". "It's impossible to get rid of both weapons and wicked people who use these weapons".

And what else are our children scared of? The results of the questionnaire show that the children are afraid "of apocalipsis", "of disasters", "of coups", "of the disintegration of Russia", "of poverty and starvation", "of inflation". They worry that "they will not live till the day comes when everything is sorted out in our country". They are frightened by "the dead people", "ghosts", "to stay alone or to stay in the darkness" and they are also afraid "of exams", "of their family disintegration" and they are even afraid "of their mother and father".

2.2. How to achieve peace and harmony

It was proposed in the questionnaire that the children express their opinions on growmup's and children's activities in favor of peace, and on the school's role in upbringing in the spirit of peace.

Our respondents told us a variety of suggestions concerning what grown-ups can do to achieve peace and harmony. A lot of suggestions concern meetings, discussions, and verbal persuasion: "To arrange the meeting of all former participants of wars, to make them tell about the facts to others"; to arrange "Worldwide Congress"; "Fiesta of Friendship and Peace"; to organize "Peace marathons"; "The day of the Earth protection to reconciliate all the parties in the war, International children's camps such as 'Artek'", "To arrange the TV show to make all think about", "To make the flag with the word 'Friendship' in all languages".

Some children connect worldwide peace with the global unification of the countries: "To unify all the countries into one to avoid the possibility of war with anyone – everyone will live in the same country", "To make all the frontiers open to let the people visit each other". "To make the peoples closer" consider some respondents "will help just usual commercial talks", "environmental problems", "development of science and culture".

Some of the students see the road towards peaceful life through the agency of politics: "It is necessary to make the President run the state better to avoid hunger and wars"; "To make the Government not to mistake".

So, how do the respondents themselves see their role in peacemaking? Here are their opinions: "First of all give rights to the children – grownups do not listen to us"; "It is necessary to make the foundation 'Children against War', to let the children to sing about the Peace, draw it; to meet each other, to make friendship between boys and girls, to arrange children's exchange programs – to live in different families and countries".

"How to make the education and upbringing in the school to make everyone not to want war and to love in peace?" Here are some responses: "To break the wall between the teacher and student"; "To be nice with the students"; "Not to make the compliment to one student and to humiliate other"; "Not let the teachers beat the students"; "To make the school not simular to be exile"; "To start special school subjects to tell about the sadness of war, the lessons of peace, christianity, friendship between all the peoples, to solving the conflicts, love to the nature, politeness; to build up the education on a love-basis; to cultivate the love to the fun, peaceful games"; "To create special books, besides manuals about peace and kindness".

2.3. About children's attitude towards the people of different nationalities and ethnic conflicts

One of the important results of the survey relates to so-called "ethnic problems". The data show that the children have neither inborn nor acquired feelings of nationalism. Thus 89% of the children – participants of the survey – say that they don't care about their boy or girl friend's nationality; 70% consider that it is more interesting to live in a multinational country. However, one must not neglect such data as: 7% of the respondents choose their friends taking their nationality into consideration. It is simply a fact that 73% of the children witnessed the abuse of their friends because of their nationality; 13% would like to live in a mononational country, and 10% consider that people of different nationalities cannot enjoy equal rights (Figures 3, 4, 5, 6).

So these data should be thoroughly studied and they shouldn't be neglected in any educational work.

The children marked various causes for ethnic conflicts. In most cases they point that they are as follows: "differences of opinions and misunderstanding of others' wishes", "racial and national prejudices", "struggle for power", "struggle for land and property", "different attitudes towards labour and profit", "different living standards", "hatred, envy and anger", "antagonism of one nation toward another". There are other opinions on this problem.

How to avoid interethnic conflicts? Children think that it is necessary: to unite all the countries and have them live together; to make friendship with everyone; to live using faith, hope and love; to make everyone plant a tree; to eliminate crimes, to make an order; to live according to the commandments of Jesus Christ.

2.4. About worries and dreams

One of the pages of the questionnaire was devoted to a composition "I have a dream". We have classified the compositions into groups according to the problems described in them. The "dreams" were about the following subjects: Bread, candies and prosperous life; Career; Russia's destiny; Living abroad; Social ideas; Romantic dreams.

Here are some examples of them.

Bread, candies and prosperous life

"I have a dream to graduate from the school, get knowledge, begin to work and have good life without my mother's worries: where to find food stuff, clothes, furniture, books and money to buy all these things". Girl, 16, Sverdlovsk Rail Road (R/r).

"My favorite dream is that everything would be cheaper. Vegetables and fruit are in the stocks. Snickers bar would cost 1 rouble". Boy, 10, Oktyabrskaya R/r.

Career

Here we can outline different motivations concerning career goals: 1. Career just for yourself. 2. Become a businessman working for the Motherland, people, children. 3. Doing your best for the Motherland. 4. Become Russia's President.

Here's an example about a personal career:

"I have a big dream – make a career. That's an aim of my life. Neither love, nor future family but a career. I know that a lot of girls are dreaming to marry a rich guy, drive nice cars, have luxury robes. Sure I would like to have the same, but my wish is to get all that by myself. I decided to become a lawyer but not of an old type – sitting and writing paperstuff. I'd like to be a real professional, a defender of well-known clients paying me obviously considerable fees. I'd like not to depend on anyone. My dream – to make personality of myself". Girl, 16, Oktyabrskaya R/r.

The different life goals are presented in such compositions:

"My dream is to start up a business. To graduate from a high school and to enter the economics department of State University. To get a manager's diploma or perhaps broker's or enterpreneur's. I don't know yet what to choose. To get hired by a company. To save a considerable sum and to start up my own business. If the business is going well, I will donate money for the charity. I worry about the children who have no parents". Boy, 13, Krasnoyarsk R/r.

"My dream is to finish school, enter the University, graduate from it and to do the best for the prosperity of my Motherland". Boy, 15, Sverdlovsk R/r.

"I dream about being the President. It is very difficult to obtain this position and I'm not almost hoping but we'll see. For this aim it is necessary to study and develop". Girl, 13, Sverdlovsk R/r.

Russia's destiny

"I have a dream that all the conflicts will be finished, everyone will live friendly, but perhaps without Union (USSR). Everything will go like it goes. Everyone will respect our history and State whatever it is. The culture will prevail and honesty". Girl, 14, Sverdlovsk R/r.

Living abroad

"My favourite dream is to go abroad. It appeared from my very childhood. My aunt visited Finland and afterwards told us about their beautiful life: their supermarkets, order on the streets. We have a great distance from such culture. I hope my dream will come true sometime". Girl, 14, Kuibyshev R/r.

"I have a dream to be a farmer but not in Russia but somewhere like Australia or France". Girl, 15, Sverdlovsk R/r.

"I have a dream to go abroad and to buy there something for our children". Girl, 12, Northern Caucusus R/r.

Interesting social ideas

"I'd like to create a Nature Recovery Institution – NRI. It will obtain world wide influence. If a factory is harmful it would be closed due to NRI decision. Health, proper human life will be on the first place. Children will be brought up in the Nature, constantly obtaining knowledge". Girl, 14, Sverdlovsk R/r.

Romantic dreams

"I love to look at the sky. Especially in the night when there are a lot of stars. I dream to fly towards them, contact with them, feel myself in outer space and to become stars Queen. I want to fly very much, to know the languages of the birds and animals". Girl, 15, Kuibyshev R/r.

"I'd like to discover my own planet, to fly there and live there like Robinson Crusoe, but with two best friends". Boy, 14, Sverdlovsk R/r.

"I'd like to know if the life on the other planets exists – so much I want to see ETs in whose existance we don't believe. It seemed to me we will be in good relationships". Girl, 13, Sverdlovsk R/r.

About favorite games and toys

What new toys do the children need? Write and draw – such a requirement was also included in the questionnaire. What do our young respondents think about it?

Mostly they want the toys to look nice, big, bright, attractive and harmless for the health. One of the most important demands for a toy is its similarity with real things: "like it is in the life". Steam trains, boats, cars should move "like real ones". The same about dolls: they should resemble real kids or be "of my height" and "walking".

Children need useful toys for developing and upbringing, for the process of getting prepared for real life. Respondents dream that the toys improve mental abilities, make one think like Rubik's Cube. They think it is necessary to have more construction toys, computer games that would give the chance to develop imagination, fantasy and new knowledge. One of them proposes to make such a toy that will assist in learning foreign language and write tests. Other one considers that historic games are very useful "maintaining the military and historic glory of the Motherland".

Girls want the toys teach them how to be good housewives, and the boys – to know the traffic regulations. One young dreamer wants to create a toy that will teach how to make toys for little kids.

Children want to have a peaceful toy, to combine the game and the ideas of the peace. Here are some suggestions: "To have such toys that will have inside the text about peace against war"; "To write everywhere even on the smallest toy the word 'Peace' and the parents should teach their children to read this word"; "To make a speaking toy in the shape of the planet, but let to play with only if a child is kind".

Conclusions

1. The data presented herewith reflect the fact that the children are developing with the times, feeling the life of the society, the menace of nuclear war that remains, armed conflicts, transition to a market economy, the change of ideological values. Despite the difficulties, our children have nice dreams about their future, about Russia's future and that of all mankind. Children want friendship, harmony, and cooperation, need human education and upbringing.

2. The results that we receive show us the directions for our upbringing activities:

a) to create in the schools an atmosphere of authentic respect for children;

b) considerably enforce peaceful activities;

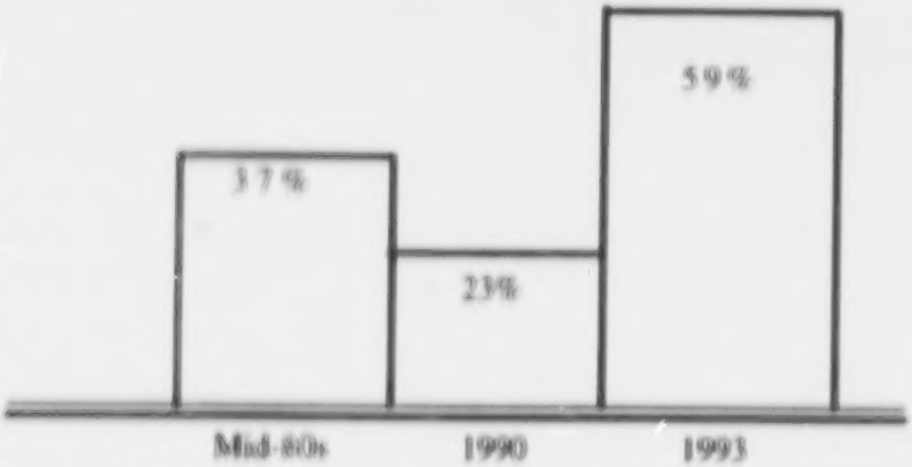
c) the theme that is special and new for us – national relations – we have to work on together with the children;

d) the toys and the games – is a fruitful sphere for upbringing and child's creativity, it is worth improving it;

e) to address ourselves to studying the child's emotions, interests, to compare them and to unite them more closely to our educational efforts.

Figure 1

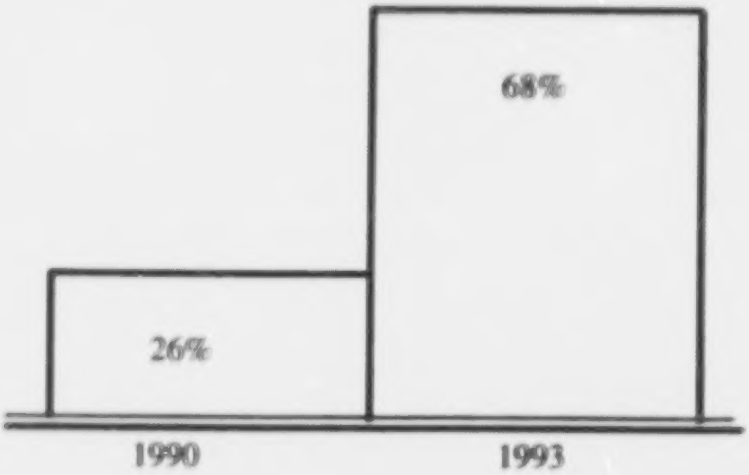
IS A NUCLEAR WAR POSSIBLE?
Answer "Yes"



Answer "Yes": Mid-80s – 37%; 1990 – 23%; 1993 – 59%

Figure 2

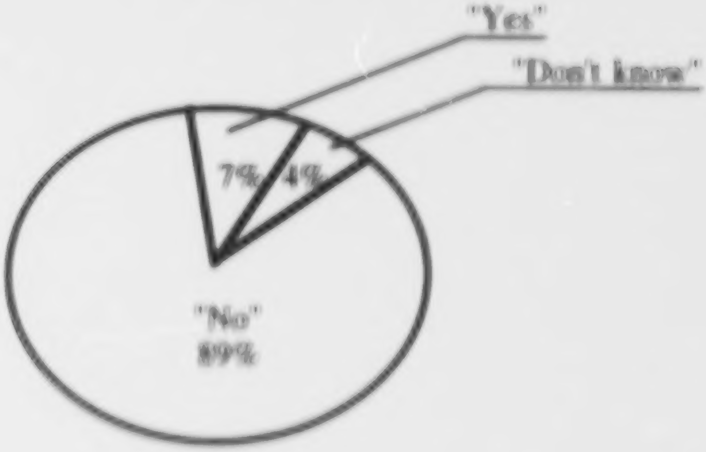
IS IT NECESSARY TO DISMANTLE ALL THE ARMS?
Answer "No"



Answer "No": 1990 – 26%; 1993 – 68%

Figure 3

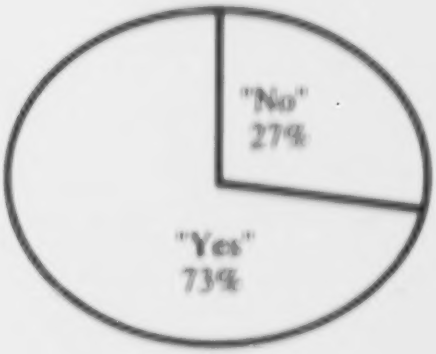
IS IT IMPORTANT FOR YOU WHAT NATIONALITY YOUR FRIEND IS?



Answer "Yes" – 7%; answer "No" – 89%; answer "Don't know" – 4%

Figure 4

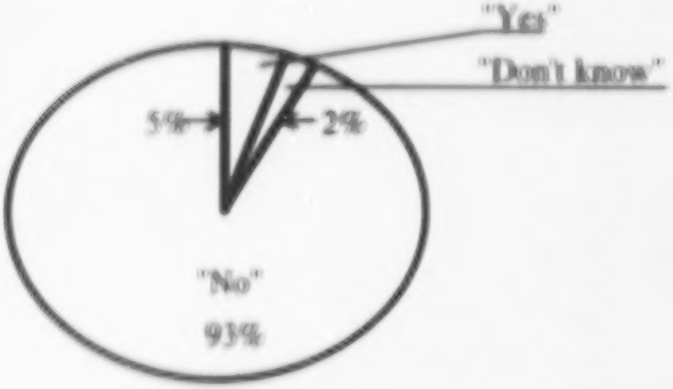
HAVE YOU EVER HEARD THAT SOMEONE HAD BEEN INSULTED BECAUSE OF HIS/HER NATIONALITY?



Answer "Yes" – 73%; answer "No" – 27%

Figure 5

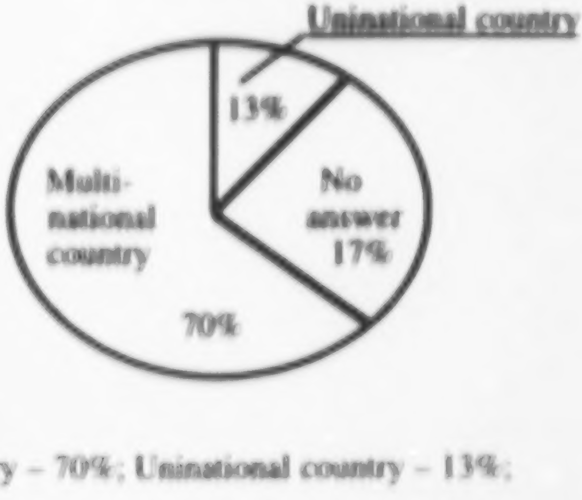
WERE YOU PERSONALLY INSULTED BECAUSE OF YOUR NATIONALITY?



Answer "Yes" – 5%; answer "No" – 93%; answer "Don't know" – 2%

Figure 6

IN WHAT COUNTRY IS IT MORE INTERESTING TO LIVE: MULTINATIONAL OR UNINATIONAL?



Multinational Country – 70%; Uninational country – 13%;
No answer – 17%

GENERAL CONCLUSIONS

1. The data presented don't pretend to be the basis for "global generalizations". They only reflect some trends and changes in the mentality of the young generation in the 90s toward a more peaceful and secure world. At the same time the results of the surveys signify only the first steps of the process and demonstrate the urgent need to continue and to improve peace education, enriching its concept with new aspects which are determinated by the new realities. This goal seems to be one of the core challenges for educational systems, and spiritual and cultural spheres on the whole for the world community on the eve, and at the beginning, of the XXI century.

2. To realize this goal, from our point of view, some actions and measures would be important:

1) We need – in recognition of the requirements of life – a really new *paradigm of education*, the key words of which would be: *global way of thinking, global responsibility, non-violence, peace, ethnic tolerance, civil concord, human rights, democracy, active and creative personality, ecology in a broader sense* (concerning personal physical, mental and moral health, nature, human relations, culture etc), *cooperation* etc. The educational aims will be more well-grounded if they are preceded by: a) a new notion of "civilization" which includes a new concept of security, sovereignty, interdependence, consumption, creation, global community etc.; b) a model of a peaceful world which should be built.

The general title of the new education based on the new paradigm might be *"Education for a New Civilization"*.

The creation of this concept presupposes the collective efforts and international cooperation of the researchers and practical professionals from different countries. It is possible to propose an international project on the topic, and to search for financial support.

2) Taking into account that in previous periods the concepts of peace education, nuclear education, disarmament education, human rights education, ecological education, global education etc. have been realized (in some countries more obviously, in others less) as a rule, parallel to traditional education, and were equally desirable goals for the governments – there is a vital necessity to give to the new approach and to the new concept of education the character of *obligatory functions* of the States and Governments. It should be included in general education, in higher education and in teacher training curricula. In order to make the enterprise more obligatory, wouldn't it be

better to come back to the idea of Convention, or Charter, or some kind of Resolution? (For example, UNESCO Appeal on "Education for the New Civilization".)

3) The following measures would also be very helpful for further development of education for a new civilization:

– creation of international, regional and local networks within the framework of UNESCO or other international organizations functioning as control and assistance bodies;

– continuation and improvement of information in the fields of publication of materials, preparing computer, audio, video programs and games, manuals for workshops and for teaching and self-learning;

– supporting the researches in the field of global education, ethnopedagogics, non-violence education, etc.;

– appealing to governments to develop international exchange of schoolchildren, students, youths, i.e., to give advantageous conditions for travelling and international partnership;

– arranging a World Congress approximately named "Education and Our Global Future";

– supporting the various means of encouragement for successful practice of education in the spirit of New Civilization at the international, national and local levels (grants, awards, exhibitions etc.).

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EDUCATING FOR THE TWENTY-FIRST CENTURY
Beyond racist, sexist and ecologically violent futures

Francis P. Hutchinson
School of Social Ecology
Faculty of Health, Humanities and Social Ecology
University of Western Sydney
Hawkesbury, Richmond, NSW
Australia 2753

This paper explores some 'resources of hope' in educating for the twenty-first century. It argues the importance of active listening to our children's voices on the future and of choice and engagement in resisting fatalistic fallacies that negative trends are destiny. The latter discussion draws on a significant principle from critical futurism and contemporary movements of educational innovation such as peace education, multicultural education, non-sexist education and environmental education. According to this principle, while we cannot go everywhere from here, we are not constrained to unilinear necessity. 'Casualties of change', victimological accounts of young people are questioned for their stereotyping and perpetuation of fatalistic assumptions. A discourse is invited on our schools as among contemporary sites of possibility in moving beyond disabling or destructive fears and in encouraging alternatives to violence.

Challenge and Opportunity

The post-cold war world is a contradictory one. It is a time of challenge and opportunity. Our children and their children will spend most or all of their lives in the twenty-first century. What kind of world will they inherit? In the aftermath of the cold war, already there have been important opportunities lost in terms of a substantial peace dividend. This lack of proactive responses, in the context of the breakup of the Soviet empire, has meant a fertile ground for ethnic chauvinisms and other fundamentalisms that revive or reconstruct old hatreds and project new ones. Yet, are these trends or other negatives ones, such as those relating to environmental degradation, unilinear necessity? Must we resign ourselves to colonizing assumptions about the future whether in terms of ethnic relations, gender relations, north-south relations or our relations with the natural environment? Beyond both the fatalism of assumed inevitabilities and the easy temptation in such circumstances to seek escapist release are there alternative paths for would-be journeyers into the twenty-first century?

Resources for Journeys of Hope

What resources exist, especially in school contexts, for lessening the risks of a journey in which hope becomes an escapist crutch or even hope is abandoned in fatalistic despair? Through combining the languages of critique and possibility, this paper does not seek to come up with a detailed route map listing 'essential' recommendations for educating for the twenty-first century. Rather the intention is to invite discovery, choice and engagement in the present by teachers, students, parents and schools in negotiating futures. In this, an important dialogical principle is affirmed of attempting to refrain from dogmatic closure in our ways of knowing.

The power-over notion of expert, objectively derived knowledge has been axiomatic in western modernisation theory, with its assumptions of trickle-down development and technological transfer. Technofixes are proferred as easy 'answers' for complex human and environmental needs and crises. Both humility and a good sense of humour are important in offering insights for would-be travellers into the twenty-first century. There is Taoist saying, 'the further one travels, the less one knows', that contains ironic comment on the easy temptation to be persuaded by narrowly specialised 'expert' knowledge and dogmatic closure about one-true-world of reality and potential reality. A western educational critic has similarly used humour to deflate pretensions, "any PhD who thinks s/he has nothing to learn from a five year old should go back to school" (Curle, 1990, p. 166).

Reflexive Cartography on Us

All our maps of world geography, despite the best efforts of cartographers, are lacking in some ways. It is difficult to project something three-dimensional, such as our planet, in two-dimensional terms. Yet, arguably some projections are likely to be less Western-centric in their cultural lens than others as illustrated by the difference between the conventional Mercator's projection and the newer Peters' projection. How much more difficult, then, if it comes to questioning taken-for-granted 'mind maps' or images of 'the future'.

Figure 1 offers a simplified conceptual map of several possible paths rather

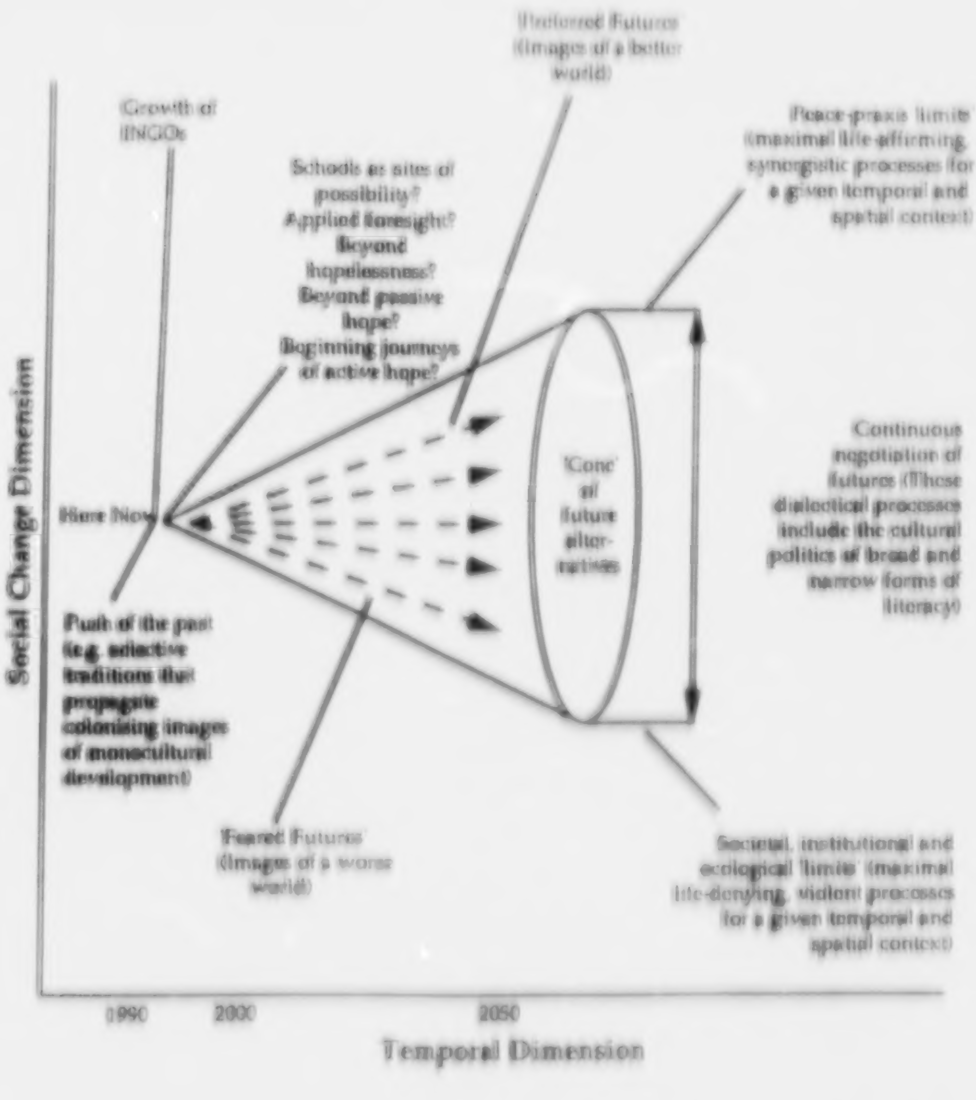
'Preferred Futures' (Images of a better world)
Growth of INGOs
Peace-praxis 'limits' (maximal life-affirming, synergistic processes for a given temporal and spatial context)
Schools as sites of possibility? Applied foresight? Beyond hopelessness? Beyond passive hope? Beginning journeys of active hope?
Social Change Dimension
Here Now
'Cone' of future alter-natives
Continuous negotiation of futures (These dialectical processes include the cultural politics of broad and narrow forms of literacy)
Push of the past (e.g. selective traditions that propagate colonising images of monocultural development)
'Feared Futures' (Images of a worse world)
Societal, institutional and ecological 'limits' (maximal life-denying, violent processes for a given temporal and spatial context)
1990
2000
2050
Temporal Dimension

Figure 1: Exploring present contextualities for beginning journeys of active hope in schools

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than one set route forward. This kind of reflexive cartography recognises the importance of critical consciousness about empirical trends and of societal, institutional and ecological limits at different periods of human history. Yet, it also strongly questions the fatalism that trend is destiny. It challenges dehumanising epistemological frames of reference that propagate assumptions of necessary monocultural 'progress' and invariance in western technology's evolutionary path. Such assumptions, if left unchallenged, devalue human consciousness and human agency in shaping in non-violent ways a better world. It raises key questions about moral choices, more holistic forms of literacy and broader democratic participation and new ethical considerations about intergenerational equity. It affirms that teachers and students, as would-be journeyers into the twenty-first century, can make some difference. Individually the contributions are likely to be quite small but collectively they may be quite significant even if the negotiations are protracted and the pathways ahead are difficult. Indebted to both the narratives of the peace and environmental movements, there is a saying that raises profound political and ethical questions for our choice and engagement, "the world was not left to us by our parents: it was lent to us by our children".

Synergistic Relationships

There are, moreover, possible significant synergistic relationships. The negotiation of futures in schools is not so much isolated from as dialectically related to developments in non-formal education such as the creative work of many NGOs and INGOs. Over the past century, there has been a major growth of INGOs such as the Red Cross, YWCA/YMCA, Amnesty International, Greenpeace and the World Wide Fund for Nature. On the eve of World War 1, there were less than 200 such organisations. There are now around 18,000 of these organisations. They may be interpreted as aspects of an emergent, albeit still strongly provisional, global civic culture in which sectional nation-state interests are beginning to be transcended by new images and loyalties of global interdependence, ecologically sustainable development and peace praxis (Boulding, 1988).

Throughout this paper, the argument is advanced that the way is dialectical and provisional rather than linear and strictly determined for would-be journeyers in schools, other institutions and transnational networks into the twenty-first century. Whilst it is rational to be alerted by negative trends in empirical reality, it is a fallacy of restricted alternatives to simply extrapolate such trends. As commented by Boomer and Torr (1987, pp 2-3):

> ...The inertia of schools sometimes creates despair in those who see them as constrained by decades of habit, behaviourist learning theory, and inviolable rules... It is almost as if the memory traces of certain behaviours have become impersonally embedded in the very fabric of the school, so that it operates on an implacable kind of automatic pilot. The agency is invisible...
>
> But, infinitesimal as it may be, each individual action does change the balance of power. Each resistance or contrary impulse is a force, even if it is but a new thought, because imminent in every thought is an action. Each rethinking, each piece of new theorising creates a new tendency, a potential change of direction. Each thought shared and confirmed begins to multiply the potential.
>
> Here lies much hope ...

Possible Compass Bearings: Applied Ethics

It is important, therefore, to reflect on not only how aspects of cultural violence mediate restricted meanings of reality and potential reality in schools but how, in site-specific contexts, non-violent resistances may emerge. In the remainder of this paper, some insights gained so far are reviewed briefly. To use the metaphor of a stopping point on a much longer journey, several exploratory principles are suggested as to possible ethical and procedural compass bearings at these crossroads in human history (see Table 1).

These principles help to illuminate some resources for open-ended journeys of active hope. They are intended to encourage discussion in both formal and non-formal educational sectors of possible, probable and preferable futures in education. They seek to elucidate how schools might become less institutions of cultural reproduction, in which selective traditions are transmitted of taken-for-granted assumptions as to potential reality, and more sites of possibility as agencies of applied foresight, creative imagination and creative endeavour.

Proactive Skills

In both Taoist and Buddhist epistemologies, the way is not linear. It is provisional and dialectical, combining theory and various attempts at peaceful praxis. The Chinese character for *Tao* or 'the way' combines a head, representing foresight and wisdom, with the symbol for journeying. Lao Tzu (c 600 BC), a legendary Chinese philosopher regarded as the founder of Taoism, advised foresight for would-be journeyers:

Table 1

Negotiating futures in education: Some possible compass bearings for would-be journeyers into the twenty-first century

P	E	A	C	E
Proactive skills	Eco-relational ways of thinking	Alternatives	Civics for an interdependent world	Ends - and means
Learning to actively listen to young people's anticipations about the future. Encouragement of empathy and other proactive skills in conflict resolution, nonviolent social change and applied foresight.	Learning to question dogmatic closure in ways of knowing Worm's eye and bird's eye views.	Learning about alternatives to violence and how to challenge self-fulfilling prophesies, learning about other cultural lifeways or alternative knowledge traditions, learning skills of imagination	Learning broad rather than narrow literacies that help to integrate the personal, the political and the planetary 'Thinking globally, acting locally'.	Learning *about* peace, *in* and *for* peaceful, equitable and ecologically sustainable futures Peace praxis Peaceful pedagogies Developing peer mediation programs in schools Co-operative learning, gender equity and non-racist programs

> Begin difficult things while they are easy,
> do great things when they are small.
> The difficult things of the world must have been easy;
> the great things must once have been small...
> A thousand mile journey begins with one step

Arguably it is crucial to such foresight that young people's needs and fears about 'the future' are actively listened to by parents, teachers, fellow students and politicians. Otherwise there are unlikely to be quality responses on a variety of scales and levels. At the school level, such active listening offers an important futures-oriented peace research technique.

There is in Buddhist knowledge traditions the metaphor of the noble eightfold path. For would-be travellers utter determinism is rejected whilst affirming the wisdom of such ethical principles as *samma ajiva* or 'right livelihood'. Whether the eight-fold path or some other path is taken entails our making some choice. "You yourself must make the effort" (Dhammapada, canto xx).

Active listening to young people's fears and anxieties about the future implies compassionate listening. This kind of dialogical approach neither denies an ethical dimension nor succumbs to fatalistic fallacies. Galtung (1990, p. 281) has put this succinctly as follows:

> ...Compassion is the point of departure (for beginning journeys of active hope)... Start with data alone, theory alone or praxis alone, and the chances are that you will go astray. Granted, the person staying on the safe side, running up and down the data-theory (route) may become a professor. But is that the ultimate goal of peace research?...

For proactive, compassionate responses to occur, it is an important action research step to acknowledge that a major problem may actually exist, as expressed in young people's voices on the future, and is likely to worsen if nothing practical is done about it. There is, perhaps a legitimate complaint that we often fail to listen properly. It has been said that we need to become "less illiterate in (these) signs of the times" (Berrigan, 1981).

A kind of diagnostic signalling is involved with active listening to young people's anticipations. Such signalling, however, should not be confused with forms of prediction so beloved in the empiricist futurological tradition of epistemology. It avoids the empiricist futurological fallacy of law-like invariance in patterns of development. It questions the fatalism of self-fulfilling prophecies. It invites proactive skills in schools. In other words, a major resource for a journey of active hope is the compassionate application of foresight. The wisdom of western and non-western proverbs, such as "prevention is better than cure" and "begin difficult things while they are easy, do great things when they are small", is affirmed (Beare & Slaughter, 1993).

There are crucial challenges to be considered in terms of quality responses by teachers, parents and schools to the fears expressed by many young people about physical violence, environmental degradation and economic insecurity in the twenty-first century. Yet, to categorise young people as undifferentiated 'victims of future shock', 'casualties of the disease of change' or as 'children of the apocalypse' is particularly short-sighted and stereotypic. It is a brake on applied foresight. Active listening to what many young people are actually saying about the condition of the world suggests that while negative futuremes are widespread, there is also the positive suggestion by many that much more needs to be learnt about ways of constructively dealing with feared futures (Hutchinson, 1994a). In educating for the twenty-first century, active listening to such young people's voices questions the appropriateness of narrow educational agendas and narrow conceptualisations of literacy:

> In a world in which local, national and global conflict is a daily fact of life, it is all too easy for children to become fearful, to lack hope and to believe that they are powerless in the face of forces larger than themselves. Few things are more empowering to young people than the opportunity to acquire the knowledge, skills and attitudes which enable them to resolve conflicts peacefully, and to work creatively for changes. (Fountain, 1992, p. 2.)

Eco-Relational Ways of Thinking

Tightly specialised, atomistic and often strongly Western and male-centric ways of knowing may offer 'a worm's eye' view but they arguably fail to offer the adequate foresight that may come from a combination of 'a worm's eye' view and 'a bird's eye' view. One is reminded of the comment by Lazslo (1972, p. 6), "the demand for 'seeing things whole' and seeing the world as an interconnected interdependent field... is in itself a healthy reaction to the loss of meaning entailed by overcompartmentalised research". It is salutary to hear the words of an insightful eleven-year old from a late industrial society on the need for more eco-relational ways of knowing:

> We've seen the age of enlightenment
> And the age of discovery
> And enjoyed the benefits of the age of technology
> We've been like children who love taking apart
> We've almost perfected the specialist's craft
> Now we view our world in many compartments
> and listen to very specialised views
> Which often offer opposing advice
> In many ways we're lost in looking at the parts,
> We're children who have mastered the art of taking apart
> But forgotten the reassembly task...
> (Wilson-Fuller, 1990, p. 91.)

Alternatives

Evidence has been presented elsewhere about the major traces of selective traditions in young people's media artefacts (Hutchinson, 1994b). Among these traces are cultural assumptions relating to 'peace-through-strength', the rich/poor divide, gender differences, the commodification of nature, and a machine at the heart of reality and potential reality. It is not concluded, however, that simply because such data illuminate aspects of the processes of legitimisation or normalisation of direct, structural violence and ecological violence, a reflectionist or copy-cat hypothesis about media portrayal of violence and young people's behaviour is valid. The processes of childhood and adolescent socialisation are more complicated, uneven and dialectical.

Influential narratives on 'the disease of change' and of young people as 'future shock victims' may be problematised rather than taken for granted. If there are to be a greater number of quality responses by teachers and students themselves as beings of praxis, it is important to enhance the opportunities for creative futures work in the classroom and school environment. Both within the formal and informal curriculum, too often there are missed opportunities in terms of facilitating critical and creative readings of school text books and newer media.

Arguably much more needs to be done in our schools to develop programs of multi-media literacy and for pre-service and post-service education for teachers on related issues. The development of school textbook and other print media literacy remains important but increasingly electronic media literacy is likely to be vital for an informed citizenry. Some example teaching techniques are suggested in Hutchinson (1992a) for analysing sexist, racist, militarist and other cultural biases in the print and electronic media.

To posit the importance of such a broadening of predominantly cognitive/analytical-oriented literacies is not to suggest allowing a further rusting of affective/imaginative-oriented literacies. A more holistic approach to teaching and learning is implied. It is equally important that we broaden and deepen our skills for imaging a better world. Contemporary print and electronic media often propagate foreclosed, violent images of the future. "To rescue imagination", as argued in Freire and Shor (1987, p. 185), our ways of teaching and learning need "to stimulate alternative thinking. This can offer some distance from the enveloping message and images of mass culture..."

What we do or do not do in the present or 'extended present' as teachers, parents or students is strongly influenced by our past histories and our readings of the past. There is a push of the past involved in our decisions. However, there is also the pull of what we anticipate about the future. Such a dialectical situation raises crucial questions for choice and engagement by teachers and schools. In making such choices, it is pertinent to recall the observation by Jacob von Uexkull, Founder and Chairman of the Right Livelihood Award:

> Today it is easy to be a pessimist... But being a possibilist... means rejecting the self-fulfilling pessimism of those who tell us that we must of necessity pollute our environment, poison ourselves and consume the future for the sake of short-term greed and comfort, because such is human nature... (Forword to Ekins, 1992, pp. vii-viii.)

Despite many young people's feared futures, it is feasible to encourage imaginative thought about alternative social futures (Hutchinson, 1994a). Even if such capacities have been allowed to go rusty in conventional pedagogy, the evidence suggests that much still may be done by teachers using 'right brain' and 'left brain' learning techniques in more holistic ways. This is not to imply, however, that the very act of imaging a better world is sufficient. It may be translated as an 'impossible dream'. The Brazilian archbishop Helder Camara has commented on the inadequacies of dreaming about a better world that is uninvolved with dialogue among others on their dreams and with action-planning:

> When you dream alone it is just Utopia – But when you dream together, reality begins (quoted in Hutchinson, 1992a, p. 290).

There exists, in other words, an important pedagogical challenge to facilitate dialogue among students about how their feared futures may become less likely and their preferable futures more likely. In such dialogue, past follies and present mistakes should be addressed. They should be learnt from and not be normalised as an *ad infinitum* part of 'human nature'.

> Given the complexity and seriousness of the present situation, and the danger of shallow fantasies (or passive hope)..., it... is high time to ground would-be journeyers into the 21st century in the history of the twin human capacities for folly and utopia building... (It is also important to ground) them in a sensitivity to the aspirations that come out of other cultural lifeways (or alternative knowledge traditions)...
>
> It is finding the way past destruction that makes the imaging so important. Clarity about those ever-present twin capacities, and recognition of an undreamed-of human diversity, can save us from shallow optimism. We do not have to abandon the methods to image that better world, only broaden and deepen them... (As) long as we can imagine a better world with minds adequately equipped for the complexities of the 21st century, we will be able to work for it. (Boulding, 1991, p. 532.)

Civics for an Interdependent World

In a complexly interdependent world, there are arguably important implications for curriculum design and practice in preparing for the twenty-first century. For teachers and schools, there are important choices to be made about whether to broaden imaginative horizons and to infuse a global perspective by learning from other cultural lifeways. Similarly, there are major considerations about encouraging a 'dialectical consciousness'. What has been regarded as normal, inevitable or immalleable in past times, such an absolute monarchy, slavery or the Soviet empire, are no longer considered to be so. Studies of the latter historical isomorphisms may help, for example, to challenge fatalistic assumptions. They may help to revise contemporary assumptions about the inevitability or immalleability of 'the greenhouse' effect, patriarchy and the institution of war.

In this, there is no suggestion that a series of historical examples about the fallacy of restricted alternatives will do. It remains a very sound pedagogical principle to start from where students are 'at' in their own lives. There needs to be grounded imaging and actions grounded in the situations that young people actually experience in present times. Creative futures work with young people in small-group dialogues brings this point home. One is reminded of the comment by Fran Peavey in *Heart Politics:*

> ...As listener, I try to give people a chance to explore an issue openly; I focus on the aspects that are unresolved or painful to them, and on their hopes and visions of how the situation could be different. This allows ideas to emerge that can become the seeds of strategy... (1986, pp. 73-91.)

Various forms of experiential learning, such as student action-research projects in co-operation with NGOs and INGOs, are one positive approach to encouraging pro-social skills (See Appendix 1). They are likely to encourage active hope and a sense of global interconnectedness and civic responsibility. For our teachers and schools, this implies important questions about 'the world in the classroom' and ways of futures teaching:

> ...One way to give a more empowering experience to young people is not to ignore problems, certainly not, but to focus on: Where do we want to go? What sort of world do we want? This means to develop young people's and teachers' capacities to dream and have visions, but also having done that, to come back very much to the here and now and say: What does that mean about what I'm going to be doing in my community, in my school, at home, in relation to my local world and the wider world?... (Hicks, 1990, p. 39.)

Some practical possibilities for futures teaching are offered in Waddell and Hutchinson (1988), Hutchinson (1992a) and Hutchinson et al. (1992).

Ends-and-Means

Another important insight for starting journeys of active hope in school education relates to achieving greater compatibility between means and ends in the formal and informal curriculum. It is a contradiction in terms, for example, to proclaim a peaceful end but to attempt to reach this end by culturally violent means in the classroom. To educate for a peaceful future implies doing it in peaceful, friendly and dialogical ways, not authoritarian, unfriendly and monological ways. To educate for an equitable and democratic future implies doing it in non-sexist, non-racist and participatory ways. To educate for an interdependent and ecologically sustainable future implies doing it through co-operative group work rather than individualistically competitive learning environments. To take as one's avowed objectives in the formal curriculum a partnership model with, for instance, gender equity as a major policy goal, whilst leaving essentially intact a dominator model in the hidden curriculum with a blind eye turned to 'boys will be boys' and playground bullying, is to fail to address crucial questions of ends and means (Woolf, 1938; Eisler, 1990, 1991).

The principle expressed here draws much of its inspiration from Gandhian, feminist and other alternative knowledge traditions on non-violence. In terms of choice and engagement in classroom pedagogies, it is worth recalling Aldous Huxley's observation:

> ...You cannot reach a given historical objective by walking in the opposite direction. If your goal is liberty and democracy, then you must teach people the arts of being free and of governing themselves. If you teach them... the arts of bullying and passive obedience, then you will not achieve the liberty and democracy at which you are aiming. Good ends cannot be achieved by inappropriate means. That is why we find ourselves in our present predicament... (1937, pp. 184-5.)

A practical example at the school level of an attempt to address this predicament may be given. As part of the flow-on from a whole school staff inservice held in the early 1990s on the theme 'Educating for the twenty-first century', in which I was invited to participate as a critical friend, a number of initiatives have been taken. This two-day inservice, which occurred at a non-metropolitan, Catholic systemic high school, provided creative opportunities for teachers to image a better school for the early twenty-first century and to begin the processes of action-planning. It also provided a forum to present dialogical research on student opinions at the school on probable and preferable futures both locally and globally.

In the ongoing processes of negotiating futures, several initiatives have been taken so far at this particular school. They have included ones relating to student government; an action-research project on co-operative learning that involves both science and humanities teachers, and another action-research project that seeks to lessen gender discrimination in the science classroom. In addition, there has been collaborative research on a 'stream-watch' environmental project; practical work on infusing a Koori (Australian Aboriginal) perspective across the curriculum, including the introduction of a 2-Unit Aboriginal Studies course at the senior secondary level, and staff inservicing on specific futures techniques in the classroom. There are other planned initiatives to link the formal and informal curriculum in more compatible ways. These include proposals for staff and student training in conflict resolution, the introduction of a peer mediation program and participation in a 'global thinking' project that links school children internationally through computer networking. Many of the staff acknowledge that there is a long way to go but are positive, at least, that a start has been made on active journeys of hope (Hutchinson, 1992b).

Sites of Possibility

Major emphasis has been placed in this paper on the importance of active listening to what young people have to say about the future, and on crucial questions of applied foresight that address young people's concerns, fears and needs. In this, it is argued that schools may become less institutions of cultural reproduction, in which selective traditions propagate foreclosed images of what is 'real' and what is 'potential', and more sites of possibility. With the latter, applied foresight, skills of imagination and pro-social skills in areas such as conflict resolution and environmental literacy are cultivated.

For would-be journeyers into the twenty-first century, it is important to challenge fatalistic assumptions that trend is destiny and to resist counsels of 'realism' that new ideas and imaginative approaches in education are 'well meaning but unworkable'. Undifferentiated or homogenous images of teachers as 'structural dopes' and school students as 'casualties of future shock' are far too superficial and stereotypic. Reality and potential reality in our schools and other formal and informal educational institutions are significantly more complex and negotiable than hard determinist narratives imply.

Possible 'compass bearings' for enhancing non-violent resistances in the formal and informal curriculum to colonisation of the future have been suggested. They are by no means exhaustive. These 'resources of hope' raise crucial questions about teacher education and curriculum design and practice in preparing for the twenty-first century. In this, there is an invitation for choice and engagement by teachers, parents, students and schools. Both individually and collectively, some practical contributions may be made in our schools to negotiating a better world by taking, at least, the first tentative steps of journeys of active hope (see Table 2). As commented by Lewis Mumford:

> ...When... awakened personalities begin to multiply, the load of anxiety that hangs over... our present-day culture will perhaps begin to lift. Instead of gnawing dread, there will be a healthy sense of expectancy, of hope without self-deception, based upon the ability to formulate new plans and purposes: purposes which, because they grow out of a personal reorientation and renewal, will in time lead to a general replenishment of life... (1955, p. 310).

Dogmatics about what is and what might be not only risk limiting our diagnostics but also our prognostics (Polak, 1971). Forms of medicine, like forms of literacy, that aspire to be authentically holistic do not take as axiomatic only one true path of development (Eisler, 1990; Teixeira, 1992; Jones, 1993). They seek to learn from warning signs of negative trends but also to transcend fatalistic assumptions of invariance or monocultural development on a dominator model. They take into account what Peavey (1986, pp. 165-6) has aptly described as a 'niche theory' of non-violent resistances and social change. In so doing, they place emphasis on eco-relational thinking, on active listening to young people's voices on the future and on an increased openness to possible insights and constructive ideas from various cultural lifeways and alternative knowledge traditions in starting open-ended journeys for well-being, peace and active citizenship on planet Earth. They acknowledge, as commented by Tough (1991, p. 121), that through the moral choices we make, to a greater or lesser extent, "each person shares in the destiny of all humankind". They recall the observation by Gandhi that whatever we choose to do or not do in the present as teachers, parents and students cannot be without implications. "The future depends on what we do in the present" (quoted in Larson & Micheels-Cyrus, 1986, p. 228.)

Table 2. Hope, literacy and a dialogue on futures

Anticipations about the twenty-first century	Related motivational states
Hopelessness	Low self-esteem, feelings of worthlessness, impoverished creative imagination about social alternatives, flight, violence turned against self or others.
Passive hope	Bland optimism, technological cargo-cultism, reductionist literacies for accommodation to 'future shock'.
Active hope	Foresight, pro-social skills, appropriate assertiveness, enriched social imagination, optimal literacies for facilitating integration of the personal, the political and the planetary.

Appendix 1

A Sample Futures Workshop

ACTIVE CITIZENSHIP AND NONVIOLENT SOCIAL CHANGE: IDEAS INTO ACTION

Purpose

To encourage students to do basic social research on techniques of nonviolent social change used by international nongovernmental organisations (INGOs) and nongovernmental organisations (NGOs). This is a good way to heighten awareness of participatory and democratic skills, skills employed by various groups in resisting their feared futures and working toward their preferred futures.

Preparation

- Gather case-study materials, both past and present, of ordinary people involved in social change. Consideration will need to be given here to age levels and to particular student interests or concerns.
- Arrange for school visits by various community groups involved in nonviolent social change (e.g. the Wilderness Society, Community Aid Abroad, the World Development Tea Co-operative, Action for World Development, Greenpeace, Friends of the Earth, Amnesty International, Australian Conservation Foundation, United Nations Association). Many further useful suggestions are contained in Frank Hutchinson and Lyn Waddell, *People, Problems and Planet Earth* (Macmillan, Melbourne, 1986), Marie Flood and Annee Lawrence, *The Community Action Book* (Council of Social Service, Sydney, 1987), Fran Peavey, *Heart Politics* (New Society, Philadelphia, 1988), and Katrina Shields, *In the Tiger's Mouth: An Enpowerment Guide for Social Action* (Millennium Books, Sydney, 1991). Useful background works include Kathy Bickmore et al.

Alternatives to Violence: A Manual for Teaching Peacemaking to Youth and Adults (Cleveland, 1984), Gene Sharp, *The Politics of Non-violent Action*, 3 vols (Porter Sargent, Boston, 1973) and R. Cooney and H. Michalowski, (Eds) *The Power of the People* (New Society, Boston, 1987).

- Where possible, organise field research by students to study specific examples of groups involved in non-violent social change (e.g. the Total Environment Centre, the Australian Consumers' Association, Community Aid Abroad, the Wilderness Society Shops). The lists of resource centres and contacts in L. Waddell and F. Hutchinson *Learning for a Fairer Future* (Geography Teachers Association and World Development Tea Co-Operative, 1988) and F. Hutchinson et al. *Our Planet and its People* (Macmillan, Melbourne, 1992) are likely to assist your preparation.

Box 1 Investigating an international nongovernmental organisation (INGO) or a non governmental organisation (NGO) involved in non-violent social change

Some focus questions:

1. What are the visions of this organisation or group?
2. What specific methods does it use in trying to translate its images for a better world into action?
3. What obstacles does it encounter?
4. What successes has it had?
5. What story does it tell about 'people's power'?
6. How can I/we learn from the experiences of this organisation or group in dealing more effectively with situations that concern me/us?

- Student presentations might include short talks, videotaped interviews, mindmapping and dramatisation. What practical insights are gained about the way people may contribute to making their preferable futures more probable and their feared futures less probable?

Discussion

Among the important points to raise is the issue of the sense of powerlessness and even fatalism that many young people have about the future, particularly the big problems.

- Are ordinary people essentially powerless to change their world for the better? Is the future like a rollercoaster in which we hurtle along determined by forces beyond our control?
- Do our studies of case material and field research confirm or question such assumptions?
- Are our worst fears for the future more likely to become self-fulfilling prophecies if we assume we can do nothing?
- How adequate are the orthodox and alternative concepts of power?

  What are the practical implications of each for what we do or would like to do in our daily lives?

  Other points to highlight include the relative effectiveness of varying methods of non-violent social change in different situations (e.g. letter writing, petitioning, lobbying, green bans, consumer boycotts, use of public access radio, student representative councils).

Extension

Select someone past or present, to study involved in non-violent social change (see Box 2). Collect and research information about the life and work of this person. Role play an interview with this person. One student can take the role of the reporter and the other the role of the person involved in nonviolent action.

Box 2 Non-violent social action

Example Role Model	Example NGOs, INGOs and Social Change Movements Past and Present
Gandhi	Independence movement, India
Emily Pankhurst	Suffragist movement
Martin Luther King	American civil rights movement
John Seed Dr Bob Brown Aila Keto (winner of UN environmental award)	Conservation movement Australian Wilderness Society
Archbishop Desmond Tutu (Nobel Peace Prize winner)	Anti-Apartheid movement, South Africa.
Bill Mollison (Alternative Nobel peace prize winner)	Permaculture and ethical investment movements
A spokesperson from Community Aid Abroad	Freedom from hunger and social justice movements
Stella and Helena Cornelius	Peace Movement Women's International League for Peace and Freedom. United Nations Association. Conflict Resolution Network
Mum Shirl Smith Joan Winch (WHO Sasaka prize winner) Kev Carmody Archie Roach	Aboriginal social justice and land rights movement
A spokesperson from Amnesty International	Human rights movement
A spokesperson from Greenpeace, WWF, Australian Conservation Foundation (ACF)	Environmental and peace movements

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part 5:
paper summaries

Postage Stamps and Peace Education: The Nobel Peace Prize

Irwin Abrams
913 Xenia Avenue
Yellow Springs, OH 45387
USA

To demonstrate the use of postage stamps in peace education, a postage stamp collection on the Nobel Peace Prize will be illustrated. A brief introduction will first discuss the generally neglected use of the postage stamp as a historical document, its evolution in relationship to the movement toward world peace and the basic concepts of peace which will be used: (1) negative peace (the absence of war); (2) positive peace (building the conditions and instruments of peace; and (3) fundamental peace (the underlying will for peace). – The next sections will all be illustrated by stamps, beginning with examples showing symbols of peace, words of peace and forerunners of peace in history.

Stamps illustrating the life and times of Alfred Nobel will be presented. After general reference to all five prizes, which were first awarded in 1901, the emphasis will be upon the peace prize, first with stamps of Norway and those related to the Oslo award ceremony.

Stamps of the prizewinners will illustrate the many paths which peacemakers have taken in the past century, each considered with regard to the three concepts of peace: 1. statesmen; 2. peace activists; 3. humanitarians; 4. international lawyers; 5. champions of human rights; 6. religious leaders.

Of these the most honored by stamps of many countries have been Albert Schweitzer and Martin Luther King, jr., a selection of which will be shown. Absentees from the Nobel roster will then be pictured, among whom the most important were Tolstoy and Gandhi.

As an example of how stamps can be used to illustrate the story of a Nobel peacemaker, the case will be presented of the 1936 award for Carl von Ossietzky, a concentration camp prisoner in Hitler's Germany, in whose behalf a successful international campaign was waged .

In conclusion, other possibilities for the use in peace education of these "little pieces of paper" will be suggested, including those issued by the United Nations.

The Influence of Indian Cosmology and Hindu Ideology on Gender Roles and Transcendence by Re-Educating the Individual for Attention, Awareness and Communion

Mabel Aranha
5, Ram Apartments
284, Azad Lane, Off S.V. Road
Andheri (West)
Bombay 400058
India

Hindu religious ideology as part of Indian cosmology has influenced gender roles and social status attributed to woman in Indian society.

There are contradictory images of women as subordinate and woman as mother Goddess. A complex religious system with various modes of worship fostered the development of the contradictory images of the female as well as women's subordinate role.

There are many ways to alter the cosmology of a society and the gender patterns that spring from it. Education, women's movements, government legislation etc. can result in non-traditional family structures and occupational relationships and can encourage children to incorporate respect in their life for both feminine and masculine qualitites.

According to Galtung, cosmology forms the economic/political, social, environmental, generational and gender realities. We develop a collective consciousness which is also influenced by our individual visions within the range of what is permissible. In doing so, however, we could also create visions against the 'rules'.

The way in which we become 'masculine' or 'feminine' is a combination of our biological sex and the interpretation of this by our culture, reinforced by religious mores and previously establiched social conventions.

The prevailing concept of the Hindu woman is dualistic. On the one hand she is fertile, benevolent and the bestower of what is good. On the other, she is aggressive, malevolent and the source of trepidation. Femaleness is symbolized by the image of the earth and nature. Nature is uncultured. To have uncultured power is dangerous.

Views on violence are influenced by cultural norms and patterns of behaviour. Behaviour is affected by attitudes towards the sexes sanctioned and propagated over the years by social and religious texts and ideologies reinforced by patriarchy and the authority of those in power.

If men and women are considered unequal and one is subordinate to the other, it follows that an uneven world can be far from peaceful. Violence is the consequence as well as the cause of submission and subjugation in a vicious circle. When gender subjugation is strong in the psyche of a nation, how can the individual be nonviolent?

Hence, there is a need for re-education to correct the lopsided views of gender roles. This is an important part of a re-education for enduring peace and a holistic world.

Teacher Training in Relation to Peace Education in Schools: Views Expressed by Members of the PEC Network

Åke Bjerstedt
School of Education
Box 23501
SE-20045 Malmö
Sweden

Members of the transnational network PEC (Peace Education Commission) were requested to answer a questionnaire on teacher training in relation to peace education. This paper provides glimpses from the answers given by the first 75 respondents, representing 33 different countries. These are some of the observations made:

- A majority of the respondents felt that teacher training is of great importance in relation to peace education, marking the response alternative "Teacher training is extremely important; without special efforts in teacher training, most teachers will not be able to do a good job as peace educators" .
- The group of peace educators tended further to feel that it is very important to include training related to peace education *both* in basic teacher training *and* in in-service training.
- When asking about the situation of teacher training in the country of the respondent, we found in almost all cases that rather little is done at present. *Either* we have a situation where nothing (or almost nothing) is done, or a situation where single initiatives are taken by especially interested teachers or colleges, but without reaching the majority of the teachers.
- Various peace education approaches were described (knowledge and awareness approach, implicit value-oriented approach, skills approach), and the group members were asked to indicate which approach or which approaches they would like to have emphasized in teacher training. Very few people considered it appropriate to emphasize only one of the approaches referred to. Instead, they felt that teachers should be familiar with all the approaches and use them differently in contact with students from different age levels.

- When asked about whether or not they knew any good peace education handbooks published in their own country, the majority of the respondents had no such handbook to report. Hence, there is an obvious need for work on developing such materials in many countries. Examples of books mentioned are listed; these may be a useful starting-point for work in other countries and languages.
- Many respondents saw difficulties or risks in the work of teacher training for peace education. Financial difficulties were mentioned. Difficulties in getting peace education objectives accepted were underlined by the representatives of some countries. Differences between the peace education culture on the one hand and the dominant culture in the society on the other might be a problem (for example, teaching co-operative skills in a very competitive society).
- A rich variety of ideas about how to promote the idea of teacher training for peace education was presented.

The positive interest in the idea of teacher training (both basic training and in-service training) for peace education was very obvious in most of the replies. Hopefully, the various suggestions presented by this group of people with a special expertise and interest in peace education can provide some starting-points for future thinking and planning in this so far underdeveloped, but potentially important, area.

(A more detailed presentation of the results from these questionnaires is available in Peace Education Miniprints, No. 67, 1994.)

Educating All for Positive Peace:
Education for Positive Peace or Oppression?

Birgit Brock-Utne
Institute for Educational Research
P.O. 1092 Blindern
NO-0317 Oslo 3
Norway

The absence of indirect or structural violence is termed positive peace. In this paper the author attempts to apply the concept of positive peace to the concept of education for all, the way this concept was defined at the World Conference on Education for All (WCEFA) in Jomtien, Thailand, March 5-9, 1990.

The discussion focuses on three points which were raised at the Jomtien conference by countries from the South: the effects of the structural adjustment policies (SAP) on the education sector, the effects on higher education of a concentration of resources on basic education and the effects of EFA on the possibilities of strengthening indigenous culture.

The discussion shows, through new research results and concrete examples, that the effects of SAPs like the reintroduction of school-fees in a poor country like Tanzania lead to greater inequalities and greater structural violence against the poor, especially the girls from the poorer homes. It further shows that there is a process going on in African countries of undermining local curriculum development and the local textbook industry thereby threatening the indigenous culture. An example from Zimbabwe of sustainable education which does not rely on external sources is given.

Gandhi and Freire on Campus: Theory and Practice in Tertiary Peace Studies Programs

Robin Burns
Graduate School of Education

Thomas Weber
School of Law and Legal Studies

La Trobe University
Bundoora, Victoria
Australia

Over the past twenty years, the formal study of peace at universities and colleges has become one of the burgeoning array of options available to students. Peace research has a longer history in universities, although it was often located in separate specialised institutes. Doctoral level studies were main options for students of peace. The teaching of peace studies at the undergraduate level has been more recent, growing especially in the last decade. In many instances, it has crept in as an option in existing disciplines, especially political science and international relations, and there has been a steady stream af debate about the nature and content of peace studies as a distinct field of study. As professional associations became involved in nuclear concerns in particular, practitioners of other disciplines, such as anthropology and sociology and psychology, have also studied and taught peace issues. And peace education, which is arguably a different field to peace studies, has been included in some teacher education programs.

The development of formal peace studies programs is very diverse. Tertiary education is not renown for attention to such curriculum details as rationale, theoretical base or selection of content, and the disciplines tend still to form the basis for much of undergraduate teaching. There are a variety of theoretical and ideological/philosophical approaches to peace, leading to many ways to develop. Further, peace studies has been controversial and considered by some conservatives in particular not to be a 'proper' field for university study, so that some programs have deliberately chosen more neutral descriptive titles. And given different disciplinary mixes in courses, and different ideas about content, the variety of offerings is huge. The Institute for World Order initiated curriculum guides in the early 1980s, now in a sixth edition, which combine articles on the field with course outlines from many different countries and programs under rubric 'Peace and World Order Studies'. How to develop a course which is theory-based, and to compare different theoretical orientations, has not been explored.

In this paper, we propose to take up that challenge. Each author has been responsible for a peace studies program, one through taking on an existing interdisciplinary undergraduate course and the other through developing a peace education course within a graduate education program at the same university. The background to each course will be presented. The question is then asked: Is peace so heterogeneous that it requires a single theoretical base in order to give it coherence, especially to provide a framework for considering issues, ideas and actual social phenomena? We take two persons, Paulo Freire and Mahatma Gandhi, whose work for justice and social change has been outstanding, and whose writings provide a rationale for peace action and peace theory today. How each can be translated into a coherent peace studies is program is explored, in the light of the courses each has developed. Finally we engage in a dialogue on the substantive issues which each writer raises, to see if a common basis can be developed to incorporate both perspectives in a teaching program.

Relevant Curriculum Development in Peace Education for a Post-Apartheid South Africa: Implications for the School and Other Key Role Players

Arend E. Carl
Department of Didactics
Faculty of Education
University of Stellenbosch
Stellenbosch 7599
South Africa

The level of violence in South Africa has reached frightening proportions. All too often violence is chosen as a means of solving conflict, rather than deciding on more peaceful and non-violent problem-solving mechanisms. People, and especially children, are constantly exposed to a culture of violence, fed by the mass media or by first-hand observation of public violence, playing of video games, etc. This violence occurs in various forms: it may be political in nature, it may occur within the family, school or community contexts, or even in sport or recreational activities. South Africa is in a period of transformation and is moving towards a more democratic dispensation. It is essential that children should be exposed to relevant programmes that will influence them to solve conflict peacefully in order to ensure a sustainable future. Dynamic and relevant curriculum development is therefore an absolute necessity!

Although the need for Education for Peace is internationally recognized, ironically it gets little attention in South Africa.

In this paper an overview will be given on what is possibly understood under the process of Peace Education. Attention will also be given to the curriculum implications, because the school is one of the key role players. Curriculum planning should be done on how Peace Education can be accommodated within the school curriculum. Our youth is our future and therefore it is imperative that they be educated to strive for the maintenance of peace. The South African education system is in a state of flux and many of the proposed changes are a response to the urgent needs of our time. Never has the need been greater, nor the time riper, for including a Peace Education programme in the curriculum. There are many other key role players, e.g. the state, parents, media, church, etc., that should be involved as partners in this process.

The main aim of this paper is therefore to make a contribution to the development of this very relevant field in South Africa, as well as s to share research results with researchers from other countries on the matter of curriculum development. The role of other concerned parties players will also be addressed.

Teaching History in a Peace Education Perspective for a Multicultural World

Angela Dogliotti Marasso
Via Arduino 75
IT-10015 Ivrea
Italy

This paper focuses on teaching history in a peace education perspective. Basic assumptions are:
(1) To manage conflicts in a nonviolent way is an opportunity to find a new balance, to create more fair conditions, to overcome a problem. Therefore, conflict resolution education is the core of peace education.
(2) History is not only a history of violence and war, but also the history of everyday life and the history of nonviolent actions, movements and experiences which must be brought to light. The whole of history, however, including the history of violence and war, may become a tool of peace education.

How can we use history to build skills under a peace education perspective?
(1) History is a pluriparadigmatic science, in which we can find various schools that use different systems of research and explanation, thus making it a conflictual science par excellence. So history could be an instrument for the promotion of critical thinking and an antidote to indoctrination.
(2) History is the field of the reconstruction of identity and the representation of diversity: In the time/space dimension of history we can trace the most diverse kinds of social, political, economical, and cultural organization, that is, different civilizations. This could be of value for the development of a "de-centralized awareness" (that is, for counteracting ethnocentric – for example, Eurocentric – thinking).
(3) History is also geo-history: The link between man and his environment is one of the most important factors in the characterization of each human civilization. This perspective could be a powerful stimulus towards developing an environmental conscience.

Assuming these perspectives, we could organize programs in which the historical questions are analyzed from a conflictual point of view, including the range of alternatives available for the solution of conflicts.

A Dozen Years of Peace Education in Italy as Embodied in the Winners of the "F. Pagano" National Prize

Antonino Drago
Dept. Phys. Sciences, Mostra 19
IT-80125 Napoli
Italy

As a teacher in a secondary school, Miss F. Pagano devoted her life to the education of a whole generation of the youth of the town of Scafati, near Salerno. In her memory a national prize for school experiences in education on peace, nonviolence, development, ecology and internationalism was launched in 1984. It was the only national prize at this time. Several schools from any region of Italy participated in this prize. Quantitative data about the number, the order and the geographical distributions of the schools are listed cumulatively over the dozen years.

A comparative analysis of the experiences is offered. They result from a tremendous effort by the teachers. As two examples, I remember a teacher who promoted an experience in PE by 47 classrooms; another teacher promoted in two years an experience by all the high schools for linking their middle-sized town (Pesaro) with an African town.

Moreover, within the programs established by the Italian Ministry of Education, the teachers elicited a high degree of creativity in studying new subjects, in rethinking traditional subject matters under a new light, and in presenting the works produced (theatrical pieces, songs, manifestations, letters to the authorities, etc.). However, the subject of conflict resolution – which may be considered as the discriminating subject between the various models of PE – was not often considered.

In sum, the dozen years of PE in Italy may be considered as a strong effort, which enjoyed the past support of a social movement, the movement for peace. This great effort by the teachers resulted not only in a successful search for a new strategy for adequate education in relevant social subjects; it also introduced PE as a real opportunity as well as a new educational pedagogy in the schools. This result is not insignificant when one considers the fact that it was promoted as a merely cultural innovation by a very small group which had poor means; on the other hand, this did not result in promoting PE in the educational system as an on-going process. However, in the time span considered no more important innovation entered the school, with the possible exception of the computer.

Peace Museums and Peace Education: Impressions of a Study Tour of Japanese Peace Museums

Peter van den Dungen
Department of Peace Studies
University of Bradford
Bradford, West Yorkshire BD7 1DP
United Kingdom

A study tour of institutions which describe themselves as 'peace museums' would hardly be possible in any one country, for lack of such establishments, except for Japan. The unique experience of Japan in the Second World War resulted in the creation of several museums depicting the nature and consequences of atomic bombing, and serving as a reminder and warning to future generations.

Particularly in the 1990s, several new peace museums have been established – by private initiative as well as by municipal and prefectural authorities (and this is very much an on-going development which even includes a national peace museum, funded by central government, currently under construction).

Many of these new museums depict Japan not only as victim of war, but also as aggressor in the Asia-Pacific region ('15 year war', 1931-1945). Given the sensitivity surrounding this subject in Japanese society (as manifested, for instance, in the minimalist way in which the subject continues to be treated in school textbooks), these museums play a significant role in educating the general public about recent Japanese history. In addition, they serve as centers for building understanding and mutual trust with neighbouring countries (where anti-Japanese feelings are still strong).

Several of the older peace museums are currently engaged in modernising their physical infrastructure (including the construction of completely new museum buildings) as well as re-conceptualising their displays.

For the first time, attempts are also underway to build a national network of peace museums as well as, following on from this, efforts to link up with similar institutions abroad.

Parallels will be drawn with efforts in Europe to use the war experience in order to promote peace education and the building of a peace culture.

Adult Education for Peace, from the Experiences in Japan

Hideo Fujita
Rissho University
4-2-16 Osaki, Shinagawa-Ku
Tokyo 141
Japan

Adult education for peace is necessary for the following reasons.

1) Those who have the right to decide the political trends and responsibility for the younger generation must study for peace.
2) Parents have to study for peace in order to become good peace educators, because peace education passed on by them to their children is quite important.
3) Peace education must be lifelong education in a world where a lot of new problems are constantly emerging.
4) Peace education in schools can be developed when adults in communities promote peace.

In general, adult education is less controlled than school education. Various contents and methods, therefore, can be provided in adult education for peace. One of the important methods is to combine adult education and political and social activities into closer relations with each other to make individuals be more active peace builders and to make people realize the importance of this field. Again, adult education can practice this method easier than school education.

Japanese adult education is provided by NGOs, community groups and local educational authorities, and staffs of adult education facilities founded by the authorities and universities. Japanese university extension is not so highly developed as that of European universities. A number of university teachers in Japan, however, contribute to adult education. Researchers of history, law, politics, sociology, psychology, medical science, nuclear science and pedagogy participate in adult education for peace as lecturers and organizers.

Adult education for peace was started just after World War II by trade unions and women's organizations in Japan. But in fact, the hearty development in all parts of the country began in the 1970s; in those days, Japanese movements for the elimination of nuclear weapons were encouraged by the risk of a worldwide nuclear arms race and a nuclear winter.

Accordingly, Japanese people have studied the nuclear strategies of the U.S. and the U.S.S.R. connecting with the experience in Hiroshima and Nagasaki. At the same time, they have studied many kinds of suffering and assault experiences of Asian people in wartime (1931-1945), in opposition to Japanese military expansion.

The contents of adult education for peace were enlarged from the middle of the 1980s. This subject has included the problems of poverty, environmental destruction, and human rights of minorities in the world. We are also studying Japanese responsibilities for those kinds of structural violence.

Uses of Computers - including Internet, Simulations and Multimedia – in Peace Education

Linda Groff
California State University
Dominguez Hills
Carson, CA 90747
USA

Paul Smoker
IPRA
Antioch College
Yellow Springs, OH 45387
USA

This presentation deals with two ways modern computer technology is being used now, and might be used in the future, for peace education. One set of approaches is based on the Internet, the other on various other applications of personal computers.

1. The Internet

is a network of computer networks that links thousands of computers and millions of people worldwide

1.1 *At the present time*

The Internet is being used

(a) to enable interaction – through electronic mail, bulletin boards, and news groups – between peace researchers, peace educators, peace practitioners and parties involved in conflict situations worldwide.

(b) to collect information on peace and conflict issues using various computer programs.

(c) to teach courses in peace studies and related areas.

1.2 *In the near future*

The Internet might in addition be used:

(a) as the basis for Virtual Peace Universities and Schools, or Virtual Universities/Schools with a Peace Studies component, that will transcend the boundaries of geographically based institutions and bring together peace researchers, peace educators and peace practitioners worldwide.

(b) to publish electronic peace research and education journals.

1.3 *Examples of courses taught on the Internet*

(a) "Global Peace Movements in the Information Age": Peace studies course at Antioch College.

(b) "Technological Policy and the Future": Futures studies course at California State University, Dominguez Hills.

2. Other applications of personal computers in peace education

2.1 *At the present time*

Personal computers are being used:

(a) to obtain information on global issues from commercially available software such as PC Globe - Mac Globe (available on floppy disk) and Small Blue Planet and the Big Green Disk (available on CD Rom).

(b) to explore and experiment with alternative global futures using commercially available simulation programs such as Sim Earth, Sim City 2000 and Civilization (available on floppy disk).

2.2 *In the near future*

In the near future CD Rom multimedia technology will probably be widely available. We can therefore work for the use of CD Rom based multimedia for peace education both in schools and the home.

2.3 *Examples of peace education CD Roms under development*

(a) "Global Options Game": A CD Rom, an adventure game now under development by the authors.

(b) "Trends, Models and Paradigms of Change: Preparing for Life in the 21st Century": A companion electronic book also under development.

Early XXth Century Audio-Visual Communication in Peace Education

Verdiana Grossi
Ecole supérieure de commerce
André-Chavanne
Case postale 118
CH-1211 Geneva 28
Switzerland

The communication will be based on original unpublished material composed of a series of glass slides dating back to 1902. I would like to emphasize the importance of the analysis of war and peace representations, allegories and symbols, and their impact on peace education. In fact, audio-visual material deserves as much attention as written sources and can reveal some important aspects of the history of the international peace movement.

These slides represent a full range of visual documents going from reproductions of famous war paintings, to statistics, graphics and photographs of some of the most famous peace leaders of that time.

The first series of slides was devoted to wars which were analysed from a philosophical and moral point of view.

The second series mainly focused on battlefields. A rather long list of these battles included reproductions of engravings and famous paintings. Chronologically this collection extended from Antiquity, beginning with an engraving reproduction of David and Goliath, and went on to the Middle Ages, modern times and the XIXth century. It emphasized the Napoleonic campaigns, the Franco-Prussian war, and the Armenian massacres. This series contained a small section dealing with the dead and wounded. This technique was first used by such realistic war painters as the Spanish Francisco Goya and the Russian Vassili Verestchagin.

A third series concentrated on the consequences of fighting spirit, on economic and social consequences of wars and on colonial conquest.

These slides provide a panoramic view of Humanity's collective attitude towards war and peace. Long before the age of mass-communication, a few men and women had thought of an educational way to promote peace through striking pictures, statistics and graphics.

Children's Conceptions of Peace and War: A Longitudinal Study

Ilse Hakvoort
Department of Developmental Psychology
University of Amsterdam, Roetersstr. 15
NL-1018 WB Amsterdam
The Netherlands

Children grow up with daily exposure to information about global issues like war. They overhear snatches of conversations between their parents discussing the news. At the same time they are directly informed by the media, predominantly by television. In addition, children are confronted with terms like peace, war and conflicts through their school environment and their relations with peers. The young child will develop an understanding about peace as well as about war.

Various investigations in the sixties and the early seventies reported that children develop insights into the conceptions of peace and war at an early age. The first coherent utterances of children about peace and war are evident between the ages of 6 and 8, whereby children's verbalization of war precedes their verbalization of peace. In the following years, children develop fairly well-defined ideas about the meaning of peace and war. Recently, a renewed interest can be noticed in empirical studies on the development of children's ideas of peace and war. They confirm the early age at which children develop ideas about peace and war.

To study age-related changes in the development of Dutch children's and adolescents' understanding of peace, war, and strategies to attain peace, the ideas of 203 Dutch children and adolescents between 6 and 18 years of age are collected three times over a period of three years. The children and adolescents are divided into five age groups. The development of children's understanding of peace, war, and strategies to attain peace is considered to be related to the development of social cognition (i.e., perspective taking). When children are able to distinguish between different points of view and to emphasize the mutual role of two persons or nations in conflict situations, they are expected to perceive peace more easily as a dynamic, interaction process.

In this paper longitudinal information will be presented about the development of young children's understanding of peace, war, and strategies to attain peace. The children in the youngest age group were between 6 and 8 years of age during their first assessment. During the third assessment they were 8 to 10 years of age.

Education for Democracy and Peaceful Resolution of Ethnic Conflicts in Sub-Saharan Africa

Clive Harber
School of Education
University of Birmingham
Edgbaston
Birmingham B15 2TT
United Kingdom

This article reviews recent global political changes and describes how they have helped to recreate interest in a democratic agenda in Africa. In the past two of the major obstacles to democracy in post independence Africa has been ethnic conflict and resulting authoritarian political systems. However, there have been exceptions to this and neither authoritarianism nor democracy have become fully institutionalised. If, in the future democratic political institutions in Africa are going to be sustained by a supportive political culture, then schools will have to consciously educate for democracy rather than support authoritarianism as they tend to do at the moment. In particular they will need to educate for ethnic tolerance and mutual respect and this will require changes both in classroom and whole school organisation.

Adding Gandhi to Galtung for Peace Work

Theodore Herman
Cornwall Manor
Cornwall, PA 17016
USA

Much of our present work in peace studies and peace education is based on concepts and theories in the social sciences, especially international relations, political science, and sociology. At levels of human contact beyond face-to-face meetings, these and other disciplines in the social sciences provide generalizations that are useful to guide policy.

At the theoretical level we have people like Johan Galtung, Gene Sharp, Kenneth and Elise Boulding, the WOMP theme, Glenn Paige, and many other distinguished social scientists. Their insights guide us to make policies, but taken alone, such theories do not trigger action.

If we want to do a better job of training people for reducing wars and violence, we must "add Gandhi to Galtung", i.e. train and stimulate individual people to act in nonviolent ways appropriate to the situation. Peace must begin with me.

"Adding Gandhi to Galtung" means more, however. Gandhi made at least four contributions to individual peace work that are worth incorporating in our peace research and educational programs:

(1) A principled or ethical emphasis on the link between means and end.

(2) Constant testing of beliefs by one's own actions.

(3) The steady growth or transformation from personal views to a wider world view of peace.

(4) The constant use of publicity as to motives and actions.

When one sets out to develop alternatives to violence, the habit of envisioning and making change can generate tremendous creative power. "Adding Gandhi to Galtung" in personal activism may be worth trying. After all, we have nothing to lose but our chains.

Developing Concepts of Peace and War: Aspects of Gender and Culture

Solveig Hägglund
Department of Education
University of Göteborg
Box 1010
SE-43126 Mölndal
Sweden

This paper focuses on the interrelatedness between peace education, research on socio-cognitive development, culture and gender. A basic assumption is that the rationales behind the understanding of peace and war are developed in specific contexts. Furthermore, it is assumed that these contexts can be described and analyzed in terms of their contribution to the process through which the concepts are developed. Finally, formal as well as informal peace learning is looked upon as taking place in developmental contexts which, due to the subject to be learned, are particularly influenced by gender- and culture-related dimensions and values.

In texts on peace education the concepts of peace and war are sometimes discussed by drawing attention to their complexity and their relation to each other. In research on child development, theoretical models are presented which have a similar orientation in that they include a holistic perspective as well as complex structures of micro-macro relations between child and environment. Consequently, one important task for research on peace education should be to study the possibilities to incorporate the substantial complexity offered by developmental research into programmes for peace education.

Gender (e.g. power and patriarchy) and culture (e.g. nationalism and ethnicity) are crucial parts of the learning and understanding of peace and war in two ways. Firstly, they are dynamic elements in the structural conditions for learning and development. Secondly, they are concepts to be learned and understood by the individual. As such they belong to the same area of social knowledge as the concepts of peace and war.

These lines of reasoning will be further explored in the paper. They will be underpinned and illustrated by some preliminary data from an ongoing Dutch-Swedish research project in which children and adolescents are interviewed about their understandings of peace, war and strategies to attain peace.

New Irrationalism, New Nihilism and the Need for a Strategy of Relearning Democratic Values and Peaceful Co-Existence

Søren Keldorff
Dept. Social Studies and Organization
Aalborg University
DK-9220 Aalborg Ø
Denmark

In its recent "Human Development Report" the UN has pointed out that lack of personal security as well as violent conflicts between people within countries are both much bigger threats to world peace and stability than wars between different nation states. In his recent book on civil wars, the German writer Hans-Magnus Enzenberger states that there are only minor differences between the daily violence in the urban streets of the West and the real civil wars in the ex-socialist countries of the East. Why violence and civil wars are increasing therefore seems to be extremely important to ascertain. Along with this a strategy of re-learning common democratic values and peaceful co-existence should be considered most critical to establish.

Many developed countries are now witnessing a growth in "pauperization", that is, a growth in people at the bottom of society, without a chance of getting jobs – alienated individuals. One effect of this seems to be a growth in violence and criminality. At the top of the society, however, a small elite is profiting.

Galtung has stressed the importance of avoiding symbolic violence. Facing all the new problems of an unstable world, we have to ask ourselves: Can a new world peace be established without solving this problem of a growing inequality in society, and how can we as peace educators teach peaceful behavior without at the same time playing the role of oppressive power elite?

A Nobel Peace Prize Museum in Oslo

Anne C. Kjelling
Nobel Institute Library
Drammensveien 19
NO-0255 Oslo
Norway

The Norwegian Nobel Committee and the Norwegian Nobel Institute wish to establish a Nobel Peace Prize Museum in Oslo. They have the support of the Nobel Foundation in Stockholm, and are presently looking for a suitable building to house the museum. The financial aspects haven't been cleared yet, but we count on the Nobel Foundation funding part of the project. In addition to this, we will probably seek sponsors.

Location is a key issue. – A committee to discuss what a museum like this should exhibit has been established, and will meet in the last half of June and beginning of July, so for the moment the ideas put forward are only my own.

The museum should give the background for the Nobel Peace Prize: Alfred Nobel's life, his connection with Bertha von Suttner, his fortune, the Nobel Foundation and the other prizes, and the Nobel Committee. We will also, of course, describe the award ceremony.

The laureates themselves will be the focal point: picture/logo, biography, abstract of reason for the award, abstract of laureate's Nobel lecture, items connected with the laureate. Viewers should have the possibility to either watch the relevant ceremony on screen, or, for the earlier ones, listen to sound recordings of them.

Other elements: documentation center; on-line access to the Nobel Institute Library; computer system with information about the Prize and the laureates; questionnaires for groups of pupils/students; world conflicts shown on globe/map, with documentation; items connected to historical events; peace symbols (i.a. doves); peace ideas through the ages; film room; special exhibits; exchange of exhibits with other peace museums; peace stamps; historical events and laureates' backgrounds dramatized and acted out; celebration of jubilees; competitions; shop; cafe, serving food and drink from laureates' countries.

Peace Education and Problems of Social Stability in Postcommunist Society

Algis Krupavicius
Kauno 92-9
Marijampole 4520
Lithuania

At the end of the XXth century a major political development in Eastern and Central Europe is a postcommunist transformation. This social, political and economical phenomenon is a main source of drastic changes of the internal social environment in the former communist countries. The postcommunist transition as a process of fundamental social and economical reconstruction in Eastern and Central Europe destroys the old stability of society and hopefully creates a new one based on ideas of democracy, market economy, and individual freedom.

The old or communist stability of society meant a rigid social structure. During the postcommunist transition the societies of Eastern and Central Europe move towards a more dynamic and flexible social structure. A major social process is a social differentiation. It means changes of the social status of a majority of society's members. Of course, these changes create a number of new conflicts on personal, interpersonal, group and community levels, or a situation of social instability.

An experience of transition to democracy in Latin America and South Europe in the 70s involved so-called "second transition" or socialization, i.e. a stable mix between two interrelated processes: *social democracy* or making the workers in factories, the students in universities, the members of interest groups, etc. into citizens, and *economic democracy* or providing equal opportunities to the population to obtain the goods and services generated by society. This is an additional source of social and political conflicts during the postcommunist transition.

Tensions between ethnic groups and religions had been surpressed by communist rule. An attempt to introduce capitalism gives rise to new problems such as large scale unemployment and inflation, stark inequalities. These tensions provide the basis for new and intense forms of social and political conflict.

It is obvious that education can play an important role in the construction of a democratic society. Peace education can become an instrument in the education for democracy in the postcommunist world too.

During the postcommunist transition the significance of peace education can be considered in three areas:

1) as an instrument for developing an open society and free individuals through knowledge, learnt behaviour and socialization;

2) as a means of mediation of ethnic, social, political conflicts;

3) as a means of education for global responsibility, cross-cultural awareness and peace.

The International People's College, Helsingør: Seven Decades of Peace Education

Max Lawson
Faculty of Education
University of New England
Armidale, NSW 2351
Australia

Peter Manniche (1880-1981) founded the International People's College, Helsingør, in 1921 as an experiment in peace education, "a miniature League of Nations". It is a folk high school, and in many ways from its inception up to today is still in the mainstream of the Grundtvigian folk high school, except that it is the only Danish folk high school which teaches in English and that it is specifically international in emphasis, as reflected in the content of the curriculum and the composition of the staff.

Manniche had three aims in founding the school:

1. to promote better understanding between nations by having students of different nationalities living and working at the college;
2. to promote better understanding between the various social classes, again by having them live together;
3. to create a greater understanding of spiritual values.

Manniche was deeply influenced by the Quakers, having been a student at their college, Woodbrooke, near Birmingham in the summer terms of 1916 and 1918. He was also very influenced by the English social reformer and art critic, John Ruskin (the subject of Manniche's first book). Together with the heritage of his Danish Lutheranism, particularly in its Grundtvigian form, Manniche used the above-mentioned English influences to found an international school after the First World War to clear the atmosphere of wartime animosity.

This paper explores Manniche's educational ideas, and how they were put into practice through the curriculum, teaching and daily life of the college.

The history of the college since Manniche's retirement is briefly brought up to date. More than 50,000 students have participated in the college courses, and in 1988 the college was designated a "Peace Messenger" by the United Nations.

Schools founded with a specific peace and international understanding emphasis are not common, and by examining the International People's College, which celebrates its seventy-fifth anniversary in 1996, a contribution may be made to understanding peace education in practice.

Understanding the Role of Racism as an Impediment to the Conflict Resolution Process: Theory and Practice

David Mellor
Faculty of Health, Deakin University
Warrnambool
Victoria 3280
Australia

Di Bretherton
Department of Psychology, University of Melbourne
Parkville
Victoria 3052
Australia

In this paper we will discuss the role of racial and ethnic prejudice as possible impairments to the processes involved in integrative conflict resolution. The developmental bases of prejudice will be discussed, including stereotyping and cultural encapsulation. The role of these factors and resulting prejudice will then be considered in relation to those engaged in conflict, as well as those attempting to facilitate the resolution of the conflict.

Whilst this theoretical discussion points out potential traps in conflict resolution in an intercultural setting, the paper will go beyond the theory to describe a successful project in Sri Lanka, auspiced by Quaker Peace and Service, which set out to overcome the problems of racism in conflict resolution. A community of local facilitators of different ethnicity was created. The facilitators were skilled in the teaching of non-violence in the context of civil war. While the program was designed to address problems specific to the Sri Lankan situation, it provides a model which might be generalised to other projects. The use of facilitators who model peace across the usual ethnic divides, for example, Sinhala/Tamil or Muslim/Tamil or Buddhist/Hindu pairs, was particularly useful. This is a different approach than is usually tried in workshops to address racism or gender discrimination. It is an approach in which the facilitators as well as the group embody and work with the societal divisions. Various questions raised by this approach will be addressed.

The Appraisal of Conflict: Implications for Negotiations between Muslims and Non-Muslims

Amanda Melville & Di Bretherton
International Conflict Resolution Centre
School of Behavioral Science
University of Melbourne
Royale Parade
Parkville, Victoria 3052
Australia

It can be argued that as the world moves beyond the cold war era one of the most important issues that must be dealt with is the relationship between Muslim and Non-Muslim cultures. The aim of this research is to study the similarities and differences in how Muslims and Non-Muslims appraise conflict so as to improve negotiation processes between them. This paper draws on two sources of data: first, an empirical study in Australia, and second, participation in the Third Working Conference on Conflict Resolution in Cairo in February 1994.

A study of Muslims in Australia, comparing them with Anglo Australians, suggested that the value differences found between the two groups stemmed from Muslims' acceptance of Islam and its associated principles. Although the Muslims were drawn from diverse countries of origin their shared commitment to these values and to a more communal, less individualistic orientation formed a consistent pattern. It also appeared that while these value differences were likely to have a greater impact on conflicts whose content relate specifically to these values, their impact on the appraisal of the situation is likely to be felt in many conflicts. For instance, areas of decision making which Westerners would deem to be secular are likely to be viewed as religious issues by Muslims. For Westerners, a greater knowledge of Islamic religious principles is a first step to improving negotiations with Muslims.

Observations at and participation in the conference supplemented and extended the findings from the study. The most important groups involved were Israelis and Palestinians (and more generally, Arabs). The importance of appraisal in the negotiation process was vividly evidenced, in particular the impact of 'evil enemy' and 'moral self' appraisals. Similarly, the importance of Islam and Islamic principles was obvious through the Muslims' use of religious quotation, to make not only spiritual or value judgements, but also to make academic points and to show mental agility and humour. In addition, some limitations of the current Western conflict resolution models were highlighted; most importantly the previously neglected role of identity and the associated difficulty of changing appraisals became evident. Other limitations include assumptions regarding the necessity of confidentiality and rationality which may not be appropriate within the context of negotiations with Muslims.

Education for Peace in the Republic of Macedonia

Olga Murdzeva-Skaric
Balkans Peace Studies Center
Faculty of Philosophy
MK-91000 Skopje
Republic of Macedonia

1. Brief presentation of peace education in the Republic of Macedonia after World War II;
2. One unaccepted attempt at a new approach to peace education in the framework of the International Year for Peace (1986);
3. The war in former SFR Yugoslavia and engagement for more knowledge and skills for nonviolent, peaceful and creative conflict resolution;
4. What kind of peace education approaches, especially for peaceful resolution of intercultural conflicts?

Racism, Religionism, Sexism and Colonialism: The Four Impediments to Education for Peace

M.V. Naidu
Political Science
Brandon University
Brandon
Manitoba R7A 6A9
Canada

The four most serious impediments to education for global understanding and peace are racism, religionism, sexism and colonialism. These are the four great evils that are built upon irrational, unscientific and inhuman values, attitudes and behaviours. These four evils result in irrational inhumanism which is antithetical to our age of science and technology, the products of reason, logic and objectivity.

Prejudice, bigotry, homophobia and violence, the fruits borne by the four evils, grow out of learnt behaviour and socialization, the chief instruments for which are the educational institutions and the informational agencies like the mass media of communication. The inculcation of rational humanistic and nonviolent values and behaviours should, therefore, be considered in any cross-cultural scheme of reforming the roles of mass media and educational systems. It is in the school system that the defences of peace must be built.

Education for peace should be constructed upon the curriculum that aims to teach humanistic values, secular ethics, egalitarian feminism, and national self-determination; these are the antidotes to racism, religionism, sexism, and colonialism.

"Public Peace Education" in the US: The Enola Gay Exhibit and Civic Culture

Mitsuo Okamoto
Department of International Politics
Hiroshima Shudo University
Hiroshima 731-31
Japan

In the United States a public debate has been going on for some time concerning the Enola Gay exhibit plans of the Smithsonian Institute at Washington, DC. It is intended to commemorate the 50th anniversary of the atomic bombing of Hiroshima. The exhibition of the Enola Gay, a B 29 US Air Force Bomber, which dropped the world's first atomic bomb on Hiroshima, is planned for public display beginning in May 1995.

When the first script was distributed to scholars and veteran groups for their comments, however, quite a few of them, veterans in particular, expressed their strong disapproval. Especially the Smithsonian's plan to exhibit not only the feat of the bombing but also the actual devastation of the city was criticized.

The author considers the debate that followed as a sort of democratic process of "public peace education". If the mass media take up the issue in a fair and objective way, such a debate could contribute to a serious reassessment of the nuclear bombing of Hiroshima and Nagasaki. The paper presents details of the exhibit plan and the comments made by various groups in the debate.

The paper ends with the following comments: The debate over the Smithsonian exhibit should not be dwarfed to a petty quarrel between the former enemies, the US and Japan. To show the Enola Gay without showing the tragedy in Hiroshima is to blind the people to history. To show Hiroshima without showing the Japanese aggression of Asian countries is to abandon the historical responsibility.

The debate over the historical meaning of the Enola Gay could provide a superb opportunity for public peace education by the mass media. It will also be an occasion for the litmus-test of the degree of peace culture in the US. Furthermore, the debate is expected to make us realize the importance of creating peace culture not only in a given country but among nations.

Peace, but what about Societal Constraints?

Louis Oppenheimer
Department of Developmental Psychology
University of Amsterdam
Roetersstraat 15
NL-1018 WB Amsterdam
The Netherlands

In a recent article, Gillett (1994) noted that "the development of a peace culture is not easy in any circumstances...in which conflict has developed a long history and become part of the culture" (p. 20). The purpose of this paper is to clarify several features of the sociocultural structure. The position is taken that peace and peaceful behavior do not necessarily represent the baseline or normal state in a society from which peaceful behavior and peace education are approached. On the contrary, it will be argued that war and warlike behavior are in many cases favored by the norms and values in sociocultural structures. For peace education to succeed and to develop a sociocultural structure that emphasizes peace and peaceful behavior, that is, the establishment of "peace as an institution", it will be necessary to counter the effects of the institution of war and to realize long-lasting effects of peace education.

Reference:

Gillett, N. "An agenda for peace" and the role of peace education. *Peace, Environment and Education*, 1994, *5*(1), 3-23.

Learning how to Live with Differences in Building a Multicultural Society

Pat Patfoort
Torredreef 8
BE-3330 Maldegem-Kleit
Belgium

Different ethnic groups have different values, different ways of thinking, different attitudes. When people of two different ethnic groups are in conflict with one another, it is often because they do not know how to deal in a constructive and nonviolent way with those differences.

Children are from a very young age already confronted with differences among themselves. They often do not deal with them in a respectful and constructive way. They use those differences to assert themselves, to dominate others, to win in conflicts.

One of our projects at the Fireflower Center concerns teaching children how they can handle differences in a nonviolent and constructive way. The project themes range from differences in everyday events and attitudes to some rooted in ethnic diversity. By going through this learning process, the children become better prepared to face different ways of thinking and different behaviors, and thus to respond to other cultures in a respectful and peaceful way.

Re-drawing the Map: Peace Education in a United Germany – Lessons for Europe?

Hanns-Fred Rathenow
Department of Education
Technical University of Berlin
Franklinstr. 28/29
DE-10587 Berlin
Germany

The German unification process has been the beginning of many political changes in Europe, some for the better and many also for the worse. From the perspective of someone who has lived in West Berlin during the period of the existence of two German nation-states and experienced the last four years of unification upheavals, I would like to share some thoughts on lessons to learn from this unification process for European unification and for peace education alike. The main issue in Germany and in Europe appears to be the acknowledgement and acceptance of differences and thus seeking to find a way to overcome hierarchical, patriarchal and self-destructive ways of living.

Peace Education and the Need for a Professional Approach to Peace

Richard Petris & Pierre-Henri Remy
Les Amies d'une École de la Paix
11, av. Général Champon
FR-38000 Grenoble
France

When we started our project to build a "school for peace" in Grenoble five years ago, we were aiming at:

- helping to take into account numerous and various efforts in favour of development, human rights, disarmament, non-violence, etc. as part of building peace;
- relying resolutely on education to make mentalities evolve and to modify individuals' and institutions' behaviour.

That intuition was corroborated by the reactions to our first steps and by a series of events in the past few years.

We noticed that when peace aspiration remained general, the ideological rhetoric in that field was less and less accepted and only concrete and new initiatives were likely to attract interest.

At the same time, the end of the cold war showed that the situation was not deadlocked and pacific answers to issues of importance could be seen. It became obvious that we could be confident in new practices to organize the international society pacifically.

Today speaking of peace forces us to deal with the huge resources assigned to war. In such a situation, in order for peace building to become a real alternative, we need to invest with the same determination we have always shown in war making. The world appears every day more and more as a "village planétaire". Economic, scientific, humanitarian, and political relations, etc. are growing rapidly and entail putting in place new organisations: GATT, regional treaties, the European Union enlargement, democratic development of states, etc.

According to these evolutions, societies become more and more complicated. World understanding must be improved and peace building should become professional.

A hundred years after the school laws which widely helped to create a modern state, a country like France can see today that its traditional educational system is no longer adapted to meet the new challenges which extended the very definition of peace.

Henceforth, the education of the citizen should also relate to risks linked with the imbalance between North and South, the socioeconomic difficulties, environmental deterioration, etc. Thinking about the future of the planet differently requires a new state of mind and a new way of living.

If we can say that using the most advanced technologies for the transmission of knowledge is obvious, the will to develop real know-how for building peace remains to be proved.

Using the Language of Justice and Peace: Integrating Peace Education into EFL Curriculum

Christopher E. Renner
Via Papadeola 2
IT-85046 Maratea PZ
Italy

Peace education can be seen as an active collaborative process by which the learners begin to take responsibility for dealing with the problems they face using the tools of cooperation, tolerance and communication. It offers the learner the possibility of responding to the issues of survival and human enrichment. Peace education allows learners to make positive contributions not only to the local community but to the broader international community as well by promoting cross-cultural communication and understanding. For this reason instructors of foreign languages have a vital role to play in promoting and practicing peace education in the classrooms. In this paper examples of methodological approaches for integrating peace education into the foreign language instruction are presented.

Before beginning a peace education process, the instructor must have clear objectives in mind and be able to anticipate learner reactions. Networking with teachers of other subjects (for example, civics, science and history) should be explored so that the chosen peace education topic and the questions it brings forth can be included in the other subjects, thereby giving the learners the possibility to study the topic from a variety of perspectives that enlarge constructive action possibilities.

Peace education adds a dimension of social consciousness to the curriculum that allows for interconnecting with other subjects to foster critical thinking and analyze current issues in the nuclear age. This can diminish the risk that students feel overcome with helplessness in dealing with the complex issues of human survival.

Early Tendencies of Peace Education in Sweden

Bengt Thelin
Sommarvägen 25
SE-183 62 Täby
Sweden

The time span of this paper is from the second part of the 19th century to the beginning of WW II.

The source material and literature used are journals and magazines published by trade unions of teachers and peace associations, text books and curricula.

Very early on, the peace movement was supported by the left wing opinion in Sweden, and the early tendencies of p.e. are to be seen as an emanation of the peace movement. Even before the turn of the century, several teachers – many of them women – were engaged in the peace movement, propagating for the inclusion of elements of the peace ideas in school education.

Special emphasis was put on exposing the contradiction between religious and history education. Religious education, regarded as the most important of all the subjects, preached love and reconciliatory spirit. History education, on the other hand, was in Sweden as elsewhere very nationalistic and ethnocentric, asserting the superiority of one's own country over other nations. To "cleanse" history education from chauvinism and from glorifying war and "war heroes" was a strong concern of these early "peace educators". A step forward, although not at all a result only of the efforts of the "peace educators", was the national curriculum issued by the parliament in 1919. In the same year, The Peace Association of Swedish Schools was founded.

In the 1920s and 1930s the main concern of the teachers involved was to strengthen support of and interest in the League of Nations and to counteract tendencies of fascism and nazism by intensified instruction in democracy.

When at the beginning of the 1980s peace education was once again on the agenda in Sweden, it is likely that very few persons propagating for peace education had any idea of these "prehistoric" tendencies. However, in spite of many differences between "then and now" it is – from an historical point of view – important and fruitful to recall and analyse them.

In the Past Lies the Future: The Necessity of a Peace Tradition as a Contribution to a Humane Future

Lennart Vriens
Faculty of Education
University of Utrecht
Postbus 80-140
NL-3508 TC Utrecht
The Netherlands

Many societal problems seem to be associated with identity problems. The growing hatred of foreigners in some European countries is related to feelings of affected national identity. These identity problems are connected with a cultural crisis. In this contribution the author analyzes some aspects of this crisis.

First he describes the ideology of progress as part of our world view: a culture of control, expansion and unlimited development. Then he demonstrates that this ideology of progress is ruptured by cultural and political developments. The moral justification of the culture is perceived as problematic. Finally he points out that the postmodern critique of our culture is partly right and stresses the necessity to overcome the ethical arrears of the project of progress. He applies this to education and argues that a peace tradition is necessary for the struggle towards a humane future.

Negotiations in the Classroom: Education for Democracy and the Classroom as a Melting Pot

Veslemøy Wiese
Rådyrvn. 26
NO-3900 Porsgrunn
Norway

The aim of this paper is to briefly describe and reflect upon the educational process in a Norwegian setting and to analyze some dilemmas in pedagogy at the macro and micro levels and their effect on classroom interaction and the evaluation of learning.

Education concerns the transition from childhood to adulthood and the reproduction of the skills and codes of maturity. It is within a highly differentiated, pluralistic and professionalized context that modern schools are to help parents bring children to maturity, to a sense of mastery and pride in being responsible members of the community.

Gradually assuming responsibilities which were formerly met by parents, teachers are faced with a dilemma of strategic choice. Whose needs should determine the adaptation of classroom curricula – the needs of the child, the desires of the parents or the "needs of the system" formulated through the traditions and the national curriculum?

Many authors have pointed out how the changing mandate of schools requires of the conscientious teacher a critical understanding of the potential structural violence which, in the modern schools, has replaced the personal and direct violence of the disciplinarian school. Teacher "parentification" strengthens the call for closer and more genuine cooperation between schools and families.

Looking at tests and other instruments of evaluation, the educational outcomes attended to seem quite traditional. Despite formulations of the general curriculum that schools are to stimulate democracy, inquiry, reflection, participation and cooperation, unless the exams and the criteria for evaluation change, the realities of teaching cannot be expected to change.

So far little research seems to have been done on the teacher – school value conflicts and how teachers may vary their approach according to gender, class and race relations. There can be little doubt that such variations influence the hidden curriculum and are an important factor in the formation of the culture of the classroom.

The Impact of Education on Children's View of the Future

Solweig Åshammar
Department of Education
University of Göteborg
Box 1010
SE-43126 Mölndal
Sweden

The idea that children are the future is often expressed. This means that the fate of the earth one day will be in the hands of those who are children today. It also means, by necessity, that the fate of the earth is in the hands of those who are adults today, may they be parents, teachers, politicians or whatever, because the adults of today are forming the adults of tomorrow.

From this point of view the education of children about international matters is of great importance. Knowledge about other people and their ways of living and about their norms and cultures, feeling the need for solidarity across borders, and many other things are prerequisites for solving the global problems that lie ahead and must be taken care of in the future.

Ninety children, aged 8 and 11 years, participated in this study. The children attended the same school but belonged to different classes. One group of children (n=49) were given systematic peace education, while the other group (n=41) went to ordinary classes. Concepts like peace and war and environmental pollution were discussed in these classes too.

The children were asked to make a drawing about what they believed the future would be like. They were also asked to make a verbal commentary on their drawing that would explain what the drawing was about. The children made their drawings as part of ordinary classroom work in their own classrooms. – The major results of the analysis are described and discussed in the paper.